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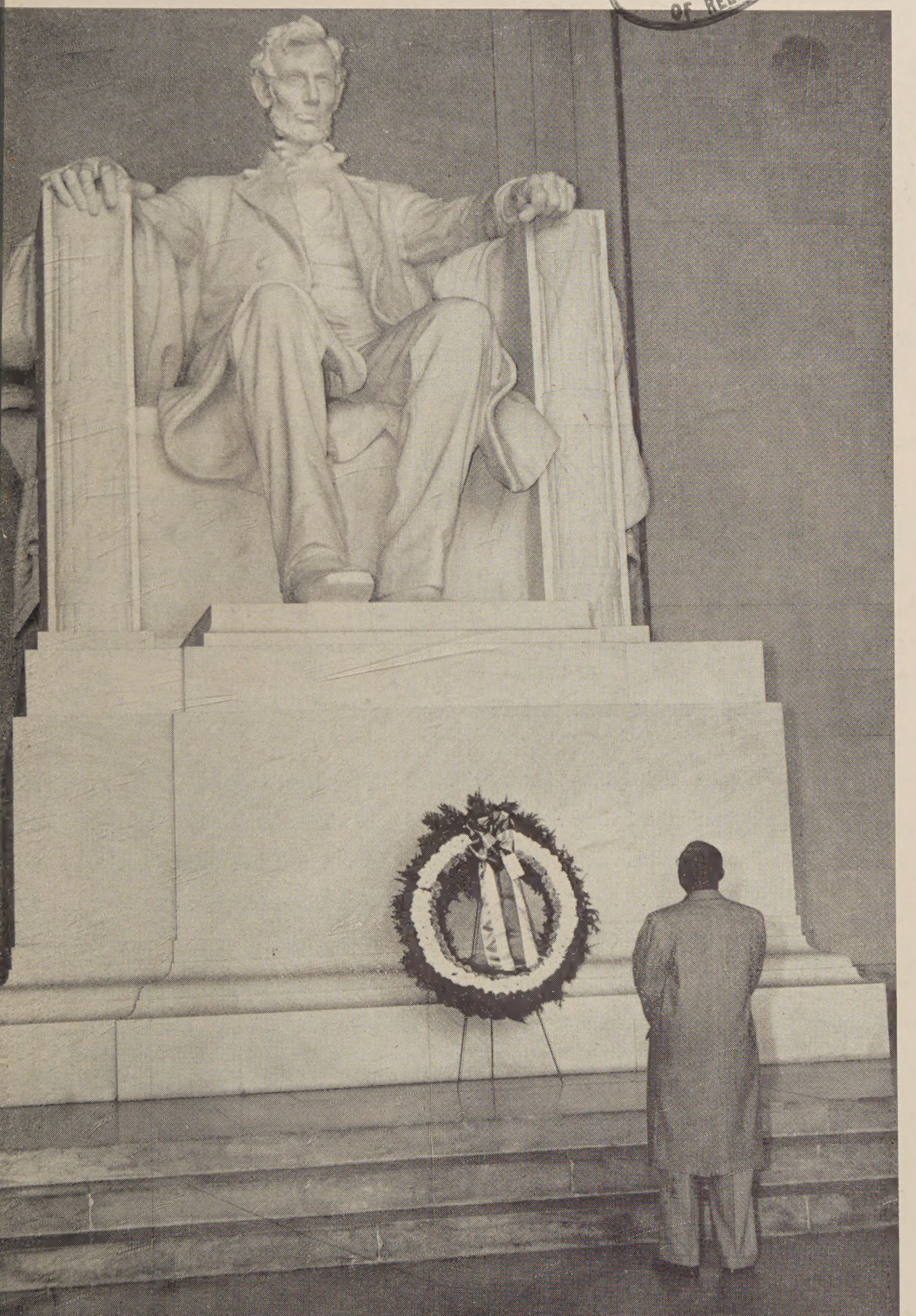

Vantage Ground Of Freedom

J. EDWARD MOSELEY

☆

Asia Is Asking Questions

ROLAND E. WOLSELEY

☆

Chaplains Are Evangelists

EDWIN L. KIRTLEY

☆

FEBRUARY 1955

☆

Price 20 Cents

February, 1955

Vol. 37 No. 2

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The man standing before the Lincoln Memorial in our cover picture is President William V. S. Tubman of Liberia. The photo from Religious News Service was taken in October, 1954, when President Tubman visited the Memorial to place a wreath there.

An article by J. Edward Moseley in this issue discloses that President Tubman is the grandson of a slave couple freed and sent to Liberia in 1834 by a well-known Disciple, Mrs. Emily H. Tubman of Augusta, Georgia. Mr. Moseley ran across the interesting story of the Tubmans while writing his recent book, *Disciples of Christ in Georgia.* Turn to page 16 for more full information.

Hidden Answers

1. Who is Hodding Carter?
2. What are some new opportunities for missions in India?
3. What factor is lacking in evangelism among Disciples?
4. What is happening at the Religious Retreat House in Germany?
5. What tours for Disciples are scheduled this year?
6. Who is Dr. Eugene C. Blake?
7. What is the financial goal for the Week of Compassion?
8. How is India touched by the Supreme Court segregation decision?
9. What was the experience of Sadhu Sundar Singh?

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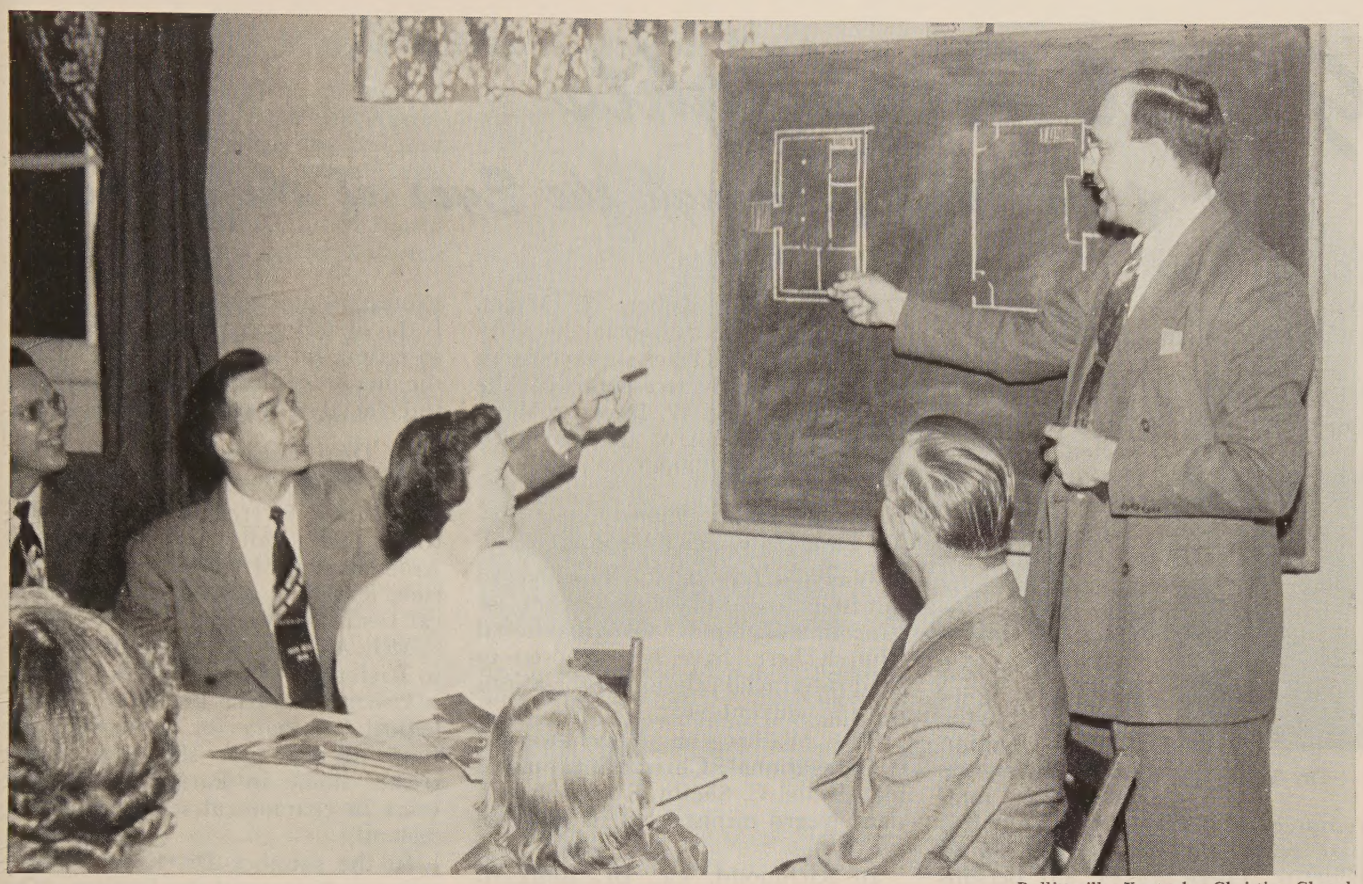

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Global Highlights

News of the World Through the Eyes of the Church

Disciple Named President Of Pension Fund Conference

INDIANAPOLIS.—Dr. Hollis L. Turley, executive secretary of the Pension Fund of Disciples of Christ, was elected president of the Church Pension Fund Conference of America at the organization's annual meeting in New York on Dec. 3. Twenty-five pension funds are represented in the Church Pension Fund Conference. They have total resources of $500,173,453 and this past year paid out $66,633,138 in benefits. There are 142,861 persons enrolled with the member pension funds.

Dr. Turley

One of the principal speakers at the New York meeting of the C.P.F.C.A. was Robert J. Myers, chief actuary of the Social Security Administration. Other speakers were Henry W. Riley, treasurer of the World Bank, and W. Brewster Wenton, vice-president of the Chemical Corn Exchange Bank.

Negro Ministers Named To Head Interracial Groups

WASHINGTON, D. C.—Two Negro ministers, one of them pastor of Lincoln Temple Congregational Church here, have been chosen to head interracial religious associations for the current year.

The Washington Association of Congregational-Christian Churches has elected C. Shelby Rooks, prominent Negro minister, as its moderator.

In Richmond, Va., Dr. John M. Ellison, president of Virginia Union University, was elected president of the Richmond Ministers' Association, an organization of about 430 Protestant and Jewish clergymen. He is the first Negro president of the association, formed in March, 1953, by the merger of three white, Negro and interracial ministerial groups.

Two Distinguished Leaders To Leave Ecumenical Institute

CELIGNY, SWITZERLAND.—Two distinguished leaders, Prof. Hendrik Kraemer and Mlle. Suzanne de Dietrich, leave the staff of the Ecumenical Institute here this year.

Mlle. de Dietrich goes this month to Richmond, Va., where she will be a visiting lecturer at Union Theological Seminary for three months. Later in the year she will return to her home in Paris after twenty years in ecumenical service in Switzerland.

In the summer Dr. Kraemer will retire as director of the Institute. On Sept. 1 he will begin a year as a visiting professor at Union Seminary in New York.

Both Dr. Kraemer and Mlle. de Dietrich have been associated with the Ecumenical Institute from its beginning. Dr. Kraemer is succeeded as director of the Institute by Prof. H. H. Wolf of Germany.

Disciples Have Interest In New Hospital in Haiti

NEW YORK. — Two members of Park Avenue Christian Church here were the principal figures at the cornerstone laying program held this past December at Deschapelles, Haiti. At this spot is being built the Dr. Albert Schweitzer Hospital, honoring the famed medical missionary of Lambarene, French Equatorial Africa.

Laying the cornerstone of the hospital was Dr. Emory Ross, a member of Park Avenue Church. Dr. Ross, formerly a missionary of Disciples of Christ and later an executive with the National Council of Churches, is a trustee of the Grant Foundation, which is building the new hospital.

With Dr. Ross was Dr. William Larimer Mellon, Jr., 44-year-old nephew of the former Secretary of the Treasury and a member of Park Avenue Church. Dr. Mellon, who is largely responsible for the construction of the Schweitzer Hospital, will

Armed Forces Observe World Wide Communion Sunday

—RNS Photo

Members of the armed forces of the United States participated in the recent 1954 observance of World Wide Communion Sunday. In the official photo above the emblems of the Lord's Supper are distributed by Captain R. R. Marken, a chaplain of Disciples of Christ, to servicemen and their friends aboard the Navy vessel, U.S.S. Amphion.

Disciples Missionary Named Associate Director of Church World Service

HOMER P. Gamboe, missionary in India with The United Christian Missionary Society for the past thirty-three years, has assumed new duties as associate director for India and Pakistan with Church World Service, relief agency of the National Council of Churches.

This announcement was made by Donald F. West, executive secretary of the United Society's department of India, Philippines and Thailand. Dr. West said that Mr. Gamboe will have additional responsibility in Burma, Thailand, Malaya, Indonesia, and later, in the Near East.

Both Mr. and Mrs. Gamboe are considered as missionaries on leave of absence. During their lengthy term of service in India they held several of the most important posts with the Mission.

During his last term of service, Dr. West reports, Mr. Gamboe supervised extensive building in Bilaspur. With relatively large funds made available through the Crusade for a Christian World, he had "the satisfaction of leaving India enriched with major buildings, housing the Christian Boys' School and the Nursing School of the Jackman Memorial Hospital in that city."

Mrs. Gamboe established a junior church in connection with the largest church of Disciples of Christ in India — in Bilaspur — and "helped bring young people into conscientious churchmanship."

—RNS Photo

Begum Mohammed Ali, wife of Pakistan's Prime Minister, is welcomed by Dr. Roy G. Ross, general secretary of the National Council of Churches, right, and Dr. Wynn C. Fairfield, executive director of Church World Service, on a visit she made to the Council's New York headquarters recently. Begum Ali expressed gratitude on behalf of her nation for assistance given to Pakistan through Church World Service, NCC agency.

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become superintendent of the hospital when it is completed late this year.

Dr. Mellon sold his ranch in Arizona seven years ago to follow a medical career similar to that of Dr. Schweitzer. While Dr. Mellon was completing a medical course and his internship, his wife studied nursing, laboratory techniques and hospital administration.

Dr. Mellon set up the Grant Foundation largely through his personal contributions, and worked to get the hospital under way. The institution will have fifty beds for patients as well as complete surgical and laboratory facilities. The Haitian government has provided the institution with land and has granted tax privileges.

Protestant Theological Schools In India Enroll 1400 Students

NAGPUR, INDIA. (RNS).—A total of 1,400 students are currently enrolled in thirty-six Protestant theological schools in India, according to figures released here by the National Christian Council of India.

The seminaries and theological colleges are listed as having 271 staff members. Of these, 199 are men—131 Indians and 68 of other nationalities. The 72 women staff members were not identified by nationality.

Enrollment statistics include nine students engaged in research or advanced study, and 166 candidates for a degree of bachelor of divinity or an equivalent seminary diploma. They include also "a large number of students who may be considered as training at the Bible school level," said Dr. Roland W. Scott, N.C.C. secretary for theological education.

EKID Membership Is Now 41,162,000

HANNOVER, GERMANY. (RNS).—The Evangelical Church in Germany (EKID) has a current membership of 41,162,000 served by 15,363 pastors, according to statistics published here.

The EKID, composed of thirteen Lutheran, twelve United and two Reformed churches, is headed by Bishop Otto Dibelius of the Evangelical Church in Berlin and Brandenburg.

Dr. Blake Hails Servicemen As Ambassadors and Missionaries

TOKYO. (RNS).—Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, said here that he was "particularly impressed" during his three-week visit with American servicemen in the Far East by the way they are "serving America in a political sense as ambassadors and in a religious sense as missionaries."

"Our servicemen are doing the best possible job in the difficult task of maintaining goodwill while on duty in a foreign land," he said, adding that they could "improve or undo a hundred years of missionary work" but that he saw "repeated evidence of their positive influence."

The National Council president cited in particular the "multi-million dollar effort to shelter orphans and build churches and schools through armed forces aid to Korea."

War Prevention Council Suspends Operation

WASHINGTON, D.C. (RNS). — The National Council for the Prevention of War, one of the nation's oldest peace organizations, closed its doors

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Special Days

Feb. 13	Race Relations Sunday
Feb. 20-27	Week of Compassion Brotherhood Week
Feb. 25	World Day of Prayer

You and I and Christian Unity

ALL too many people look upon Christian unity as something about which other people ought to be doing something. They do not ask themselves pointedly, searchingly and persistently: *What am I doing to bring about unity among the churches?* Even more to the point, they do not ask and answer with complete, self-revealing honesty: *Am I in any sense standing in the way of closer unity between my church and others?*

When you and I begin to think of divisions within the church *in terms of our own responsibility,* things can begin to happen. When you and I make sure that our attitudes and practices are not barriers that separate, then God's spirit may bring us to the unity for which Christ prayed.

Not only individual Christians but also congregations, singly and together, ought to be asking themselves what they can do to break down walls of separation and advance the cause of unity. The Evanston Assembly of the World Council of Churches expressed this idea with force when it said:

"As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one?"

Another word from Evanston came in the Report of the Faith and Order Section. It emphasized prayer in the quest for unity. The Report says:

"The measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive his gift by costly and purifying prayer. To pray *together* is to be drawn together."

THE Faith and Order Commission has for a number of years called for seasons of prayer for Christian unity. Some churches observed the period from January 18 to 25 as a "Week of Prayer for Christian Unity." Others observe a period at Pentecost or at some other time. However and whenever planned, a season of prayer *together* on the part of two or more churches will bring rich reward. For those who engage in such prayer, the World Council suggests the following "Intentions for Intercessory Prayer":

1. For the guidance of God for those who work diligently on problems of uniting those churches which are now separated.
2. For the impressing of God's will for unity upon all persons who study and teach the Holy Scriptures.
3. For the change of mind of all Christians who allow social, cultural, racial and psychological factors to perpetuate divisions of churches.
4. For courage and candor to speak the truth in love when divided Christians face their differences.
5. For the granting of mutual understanding to those who are divided in their interpretations of baptism and the Lord's Supper.
6. For a deeper and broader recognition of diverse ministries in churches now estranged from one another.
7. For the churches' increasing unity in evangelistic witness before the non-Christian world.
8. That all Christians may be given a real desire for the unity of Christ's church, and that God may enable them to grow together.

When you and I and our Christian neighbors pray together about the evils of division and the need for Christian unity, let us pray as sinners and not as Pharisees. Let us confess *our* sins, not our neighbor's sins in erecting barriers for which we need forgiveness. And let us be careful that we do not unconsciously identify our purposes and ways with God's ways. Christians praying *together* in this spirit will discover the way to unity.

That Word "Ecumenical"

Howard Elmo Short is author of the discussion book, "Christian Unity Is Our Business" (Bethany Press, 50 cents). Those who wish to "make ecumenicity local" will find much help in this book from which we quote as follows:

ONE time (at least one time!) a man complained as he left the morning worship: "I didn't like the sermon; the preacher used too many big words." Every minister should try to use language which the people can understand; but the people must also be willing to learn. . . . It is no more sensible to ignore a subject because we would have to learn a new word in order to understand it, than it is to ignore the great hymns of the church just because we learned only kindergarten songs as children. . . .

One of the words in church circles which is fairly new is the word "ecumenical." Before you decide that it is too big or foreign sounding to bother with . . . remember that at the ripe old age of one year all words were big and new to you. Why stop learning now? . . .

We believe in the unity of the church. How could we believe anything else? But we are not united. Some word has to be used to express our oneness, in spite of our disunity. . . . Such a word is the noun, ecumenicity, or the adjective, ecumenical.

Ecumenical comes from the Greek. . . . Its root is *oikos,* the word for house. So, to be ecumenical actually means to be housed together—spiritually. . . . The original Latin word is *catholicus,* and you can see at once the word catholic in it. . . .

The only difficulty with the word catholic is that one thinks unconsciously of Roman Catholic when it is used; and that is to restrict the word to refer to only one portion of the church. . . . The word ecumenical has the added advantage of bringing Protestantism closer to the Eastern Orthodox churches, who have always used this Greek-rooted word instead of the Latin, Roman one. The modern ecumenical movement is an attempt of divided Christendom to come together again and thus fulfill the prayer of our Lord. . . .

We cannot excuse ourselves from being interested in the idea. . . . We cannot claim that a "big, new word" makes it impossible for us to comprehend. Two decades ago, radar and television and cinerama and atomic energy were unknown words to most people. Do we ignore them because we had to learn a new word? We had better not ignore the latter one, at least. . . .

"We do not fear, nor will we laugh at the word ecumenical. We will appreciate its significance and we will study carefully the movement which is called ecumenical. We believe in the oneness of the church. We will do what we can, together with any and all of our Christian brethren, to conquer our disunity and express our oneness in Christ."

Mr. McNelly

Committed unto God

Evangelism Needs the Gospel of a Continuous Rebirth

By DAVID S. McNELLY*

EVERYTHING we do in the church is evangelism. Everything—from social activity to a social conscience in every phase of human conduct, through learning in group worship until we arrive at individual sacrificial devotion to make Christ real unto the overflowing of the Christian witness—is evangelism. In all that we do through The United Christian Missionary Society, or any other cooperative agency of Disciples of Christ, there is one end in view—to tell the gospel story wherever our witness may be. This is evangelism.

In America the balance of values has been on the side of God. No constitutional right, established law nor practice of justice will keep it that way without a Christian conscience. Without a virile evangelism the Christian conscience loses its edge. Our democracy could change its balance in a single generation of complacency. The church could become a minority group, and it will, should we ever fail in this.

Evangelism Is the Answer

To prevent a downward spiral, the answer of the church is evangelism—a life committed to God. This means an awakened conscience, a quickened spirit, a receptive mind, a warm heart, a devoted life in Christ to the committed way. The gospel can only function in its program of kingdom building by a rebirth of the individual, a rebirth of the community, and then a rebirth of the nation and the world. Jesus' program has no other sequence. He meant what he said to Nicodemus, "*You* must be born again."

Disciples of Christ have the know-how. We have developed our technique, perfected our organizational pattern, projected our programming, and proved our powers of prognostication to the degree that we can predict by the size of our prospect list and the number of visitors who are calling how many additions we will have to the church through a given number of days of visitation evangelism. We have developed our library of literature and our packets of helpful information to the point of near perfection. We have idolized the person who has been able to get the largest number of additions into the church in a given number of days, until today, in America, we have the largest number of church members ever in ratio to the total population.

We have done all of this—without any visible revival of religion, without any conscious awareness of a deepened spiritual life. Although we have more names on our church rolls than ever before, our church membership *increase* has not kept pace with the population increase. Infractions of law have increased beyond the proportion of expectation.

A simple proof positive that our evangelism of numbers has not reached our hearts is made evident by the observation that, while church membership has been on the increase and incomes have increased, *the sum of per capita dollars given to all religious and charity-related causes in America has shown an annual decline.*

Leaders of the Disciples of Christ have planned wisely and have been inspired by a spirit of determination to find new and more practical ways to present the gospel of Jesus Christ. Never in the history of the Christian movement have so many religious leaders been so driven by a genuine desire for a unanimity of action to join in a spirit of cooperative planning as in our time.

Thanks to those who have gone before, Disciples of Christ have the know-how to do the job of evangelism. They have the cooperative trained leadership in the local church, the state society, and throughout the nation-wide organizational pattern. They need one thing more. This will begin with the individual Christian. It will not begin anywhere else. It may never end once it is begun.

A Plus Quality Necessary

Disciples of Christ need to create in the life of every member of every church a plus quality; a compassion for lost nations; a deepened spiritual perception that makes every individual Christian a living witness for Jesus Christ. *There is need now to develop a generation of Christians who are so earnestly eager to share their faith that they will inspire others to become sincere followers of Jesus Christ.*

Our evangelism needs now to become alive with commitment—committed unto God—"which is our reasonable service." Our ministry needs now to radiate the saving power of Jesus Christ and restore a spiritual quality to the decadent soul. A pastor needs to have a prayer list as well as a calling list if he expects his members to pray. He needs to lead his people into the conscious presence of God. We need as members of our churches to renew our soul before the throne of God's mercy and grace, so that we may become "living epistles read of all men."

(*Continued on page* 20)

*Mr. McNelly is associate secretary in the department of church development and evangelism of The United Christian Missionary Society.

Missions tourists enter Oberlin Church in the Jamaican hills. The 1954 fall tours visited 15 of the 77 organized Disciples of Christ churches in Jamaica, B.W.I., and in Puerto Rico.

Missions Mean More To Them *Now*

Church People Visit Jamaica and Puerto Rico on Two Missions Tours

PICTURE STORY

By LOUISE MOSELEY*

THE 64 men and women who toured Jamaica and Puerto Rico in the fall of 1954 were already well informed about Disciples of Christ Missions. But after their visit to these mission fields, nearly all of the tour members declared that their interest in this work had been intensified.

While observing the outreach of their churches, the missions tourists developed a pleasant camaraderie as they spent ten days together. They flew as a group from island to island and home again to the mainland. They chartered a bus in Puerto Rico; they motored impressively across Jamaica in processions of five to nine limousines. They drank sweet water from fresh coconuts, ate baked plantain, breadfruit and pumpkin soup, and picked ripe tangerines from the tree. They bought red pimiento seed beads and gay baskets of woven jipijapa straw from roadside vendors. They relaxed in the magnificent Caribbean surf and wondered at scenic beauties of the islands.

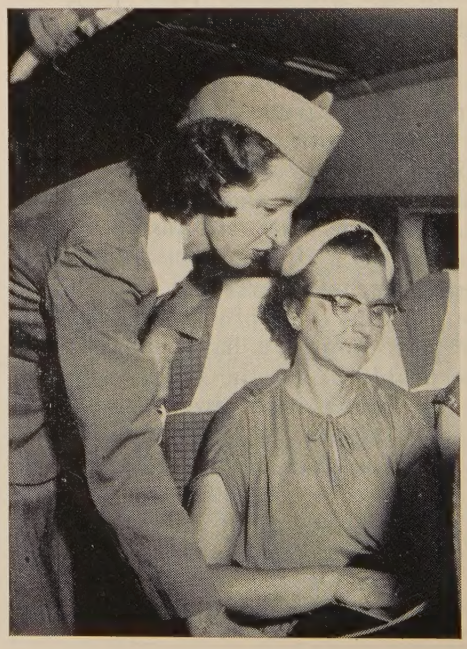
All of this excitement was experienced by the tourists between taking voluminous notes and hundreds of pictures at mission centers. For their purpose was to see the churches, schools and other mission work at first hand so that they might return home to tell about it.

Sponsored by The United Christian Missionary Society, the tours were financed by the people who made the trips. The Society provided the time of a national staff member as general planner and tour director, and the time of mission staffs which played hosts to the visitors. Expenses were carefully guarded so that it was possible to refund $15.00 to each Caribbean tour member at the end of the 1954 trips.

Missions tours are being developed as a regular program of the United Society. Since tours for business women were launched in 1950, there have been ten sponsored trips to mission fields at home and abroad.

Ahead in 1955 are four more tours under United Society sponsorship. These are the world tour for men and women, February 20 to April 21; the youth tour to Jamaica and Puerto Rico, June 22 to July 14; youth tour, August 11 to 25, and business women's tour, August 8 to 25, both to include home missions, church colleges and the World Convention of Churches of Christ at Toronto, Canada.

Ministers and lay people who want to visit the mission fields will find many added values in making their trips with a sponsored tour. Visits by groups rather than individuals save the missionaries' time and make possible a fuller interpretation of the work to the visitors. Details of future tours may be secured by writing to Missions Tours, The United Christian Missionary Society, Indianapolis, Indiana.



A pleasant surprise for tour members was the discovery that Miss Miriam Caylor, Pan American Airways stewardess, is a member of McLemore Avenue Church, Memphis, Tenn. Here she discusses a map of the flight from Jamaica to Puerto Rico with Miss Katherine Schutze, Missions Tour director.

*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

At right, Mrs. Dorothy Lindsay, Tulsa, Okla., presents anniversary booklet of East Side Church, Tulsa, to Santiago Rivera, pastor of Hato Tejas church in Puerto Rico. Tour members also took a number of practical gifts to missionaries and church people.

Upper left, the tour visits Pretoria Road Church, Kingston, Jamaica. Worship with members of island churches is an inspirational feature of tours sponsored by the United Society.

At left, Puerto Rican boiled bananas and roast pig are sampled at McLean Conference Grounds near Bayamon. Left to right, foreground, Howard McManis, Eureka, Kans.; Joaquin Vargas, Puerto Rican pastor; Carl Brown, Cleveland, Ohio.

Lower left, Herbert Shirley, pastor of King's Gate Church, Kingston, talks with tour members. They met 40 of the 51 national leaders on the islands and 13 missionaries, and all considered this to be their most valuable tour experience.

Below, tour members photograph a church. More than 1,500 negatives and 1,000 feet of movie film were exposed by the missions tourists for interpretation to their home churches.

Chaplains Are Evangelists

By CHAPLAIN (COL.) EDWIN L. KIRTLEY*

EVANGELISTIC opportunities within the Armed Forces of the U. S. are measured in terms of millions of souls; actually, more than a million new souls enter the Armed Forces each year, while chaplains attempt to serve more than three million service personnel.

These opportunities are also measured in terms of years. Considering the tremendous flow of our youth through the Armed Forces during the fourteen years since 1940, and that the future seems to hold little hope for any smaller strength in our Armed Services, it is worth while for us to survey and weigh the obligations of the church in this vast field.

Evangelistic Task Is Central

Paul the Apostle summarized the Christian's evangelistic task in his declaration, "I am made all things to all men, that I may save some." This declaration is for every Christian. We have become chaplains in the Armed Forces that we might "save some." We have other work to do but all of it is closely related to our evangelistic task which is central and colors all of our activities.

Since Christian evangelism deals with real persons in real conditions, it will, necessarily, conform to whatever conditions may arise in its course. In the Armed Forces it may take many forms, some of which may be unique. No matter what forms it takes, "the power of God unto salvation" can and should be allowed to work in the evangelistic efforts of the Armed Forces chaplain. This power is ready to work. God is at work, and when we do his works we know he works with us.

Methods Must Deal with Conditions

Salvation is God's gift and is of his creation. Methods of evangelism are of our making. Our methods must deal with real conditions. They must harmonize with God's plan; they must conform to his word; they must yield to the regenerating power of the Holy Spirit. But in leading lost souls to salvation they must depend upon Christians who are filled with this transforming power of Jesus Christ.

In the Armed Forces practically every accepted form of evangelistic activity is being utilized in some measure by our chaplains. Since chaplains come from a variety of denominational backgrounds, many methods of evangelism will naturally be employed.

Pulpit evangelism and personal evangelism are the primary emphases of chaplains in time of war. Now in this day of a fragile peace, other emphases have time to work. For example, lay evangelism is finding expression through trained and dedicated laymen among us and Christian education is leading to the intelligent acceptance of Christ.

Sunday Schools Thriving

Added to the more than three million military personnel are their many hundred thousand dependents and certain civilian employees who work with the Armed Forces. Chaplains also accept these as a part of their responsibilities in giving pastoral care. In Europe alone, the U.S. Armed Forces have 187 thriving Sunday schools for all personnel, but principally for dependent children. This indicates to some extent the scope of this Protestant program and the number of American communities where Sunday schools exist.

Preaching missions are held periodically in our chapels by invited civilian clergymen and by our chaplains. Religious retreats are becoming a major activity and are seen as a successful means of generating interest in evangelism in its broadest sense.

Spiritual Hunger Shown

In the establishment of the United States Army Europe Religious Retreat House at Berchtesgaden, Germany, July 1, 1954, and in its successful operation since that day, we have witnessed some most encouraging signs. In the beginning the plan was for one retreat each week with one hundred different retreatants participating in a program led by chaplains. Optimistic expectations were more than justified. During these first three months of operation, nearly 2,000 service men and women have come voluntarily and at their own expense. Their spiritual hunger and the interest shown in this type of program have revealed to our chaplains the vast new frontier of evangelism in this already successful activity.

Come from Varied Backgrounds

Picture one of these retreat groups. One hundred retreatants have come from varied denominational backgrounds, from all of our Armed Services, from all parts of our country, and from all of our racial and cultural groups. They come with their different and wholesome reasons for coming; some are Christians already, some are not, but somehow they come with one accord to one place to be uplifted and to have Christ exalted before them.

You may say, "What is new about this? Hasn't it been done in civilian life for a long time?" Perhaps something like it, but not quite. I can only say that in my seventeen years in the chaplaincy I have never been so encouraged by any other activity related to evangelism within the Armed Forces. The opportunities

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for evangelism in this activity have been a revelation and an awakening to me and to the others who know the facts related to this program.

The retreatants do not come to these retreats as individuals from scattered areas, but in groups of five to twenty from specified units or areas. They return to their duty stations inspired to do the work of evangelists. What else can Christians do who have received the "great salvation?"

You will hear more of this retreat house program. Already a similar retreat house is being planned for Armed Forces personnel in Japan. In Europe we expect to establish others as soon as our foundation stones are well set.

Mission Is Soul Centered

What clergyman has such an advantageous proximity to opportunities for evangelism as does a chaplain in our Armed Services? The chaplain's mission properly understood is soul centered, soul searching, soul satisfying and soul saving. He does not have to knock on doors, to stand on the street corner, or to go into the highways and hedges to gather a congregation around him. His assignment presents him with a ready-made congregation; the souls are there and they readily accept the chaplain as their spiritual leader and guide.

Most of them come to the chaplain. They come with their burdens, problems and questions of the soul. Their needs or their sins compel them to seek his guidance. Racial, social and class barriers are practically nonexistent. Sectarianism and other such hindrances are reduced to insignificance. These real conditions render the man free to come and the chaplain free to begin without delay to feed the bread of life to the spiritually hungry. Valuable time is not lost as it so often is while the average clergyman attempts to overcome these obstacles to evangelism.

A careful examination of the evangelistic programs of some of our chaplains is worth our consideration. I have closely observed this phase of our work in the Armed Forces during the past seventeen years and I would recommend that attention be given to those chaplains who are successful in evangelism.

Techniques Are Clear Cut

Their form, methods and techniques in evangelism are clear cut and uniform. They are constantly engaged in this primary work of the church. They are unrelenting in their evangelistic efforts. Nothing appears to be of more importance to them. Their preaching is evangelistic and Christ centered.

Religious instruction classes are held regularly throughout the year; emphasis is placed upon careful parental guidance of the spiritual lives of their children; evangelistic zeal is exercised with almost every individual contact by chaplains in counseling; prospective converts or confirmation candidates are prepared months in advance; confirmation days or days of decision are coordinated by neighboring chaplains so that they may cooperatively present in a single service an impressive number of candidates. This is important work and they treat it as such. One cannot help admiring their uniformity in methods, their foresight in advance planning, their cooperative enterprise and their exaltation of this triumphant phase in man's spiritual quest.

—Official U.S. Army Photograph

Four Disciples of Christ chaplains stand at the entrance to the United States Army Europe Religious Retreat House at Berchtesgaden, Germany. They are, from left to right: Edwin L. Kirtley, George C. Fisher, Don Maxfield and Ned R. Graves.

The chaplain soon learns that his Christian example is his best sermon and is the sermon that he will preach to the largest number of men and women. The attractiveness of such an example is unrivaled, for it is of the pure heart, of clean hands and of the right spirit. A chaplain must be to his men the earthen vessel that contains the gospel treasures and must remain unpolluted and unbroken.

A chaplain is often confronted with temptations. Disillusionment takes its toll and the warm fires of consecration may sometimes burn low. But a chaplain stands out among his men and he will represent or misrepresent Christ, depending upon his interpretation of the Apostle's declaration, "I am made all things to all men that I may save some."

Asia Is Asking Questions

A Professor of Journalism Discovers that the People of India and Other Asiatic Countries Are Concerned about Racial Discrimination in America

By ROLAND E. WOLSELEY*

NO matter what specialty they may represent, no matter how remote they may be from the race problem, Americans in India, Pakistan, Ceylon, Burma and other countries in Asia always are asked questions about the relations of the Negro and the white in the United States.

My main assignment while in India for fourteen months was to teach and practice journalism, not sociology or anthropology. My public speeches were about the press of India or of the United States, or about the American educational system. I could be sure, however, that after I had concluded my presentation of a lecture, one of the first questions would be one of these:

"You Americans talk a lot about democracy, but when are you going to treat the Negro people of your country democratically?"

"What are you doing about the race problem in America?"

"Is it true that you lynch hundreds of Negroes in a year in America?"

Sometimes the questioner put sarcasm into his voice. Sometimes he (it was just as likely to be a she) was clearly belligerent and asked the question, not in search of an answer, but to embarrass me.

Not Always Friendly

On a few occasions the questioner asked about other matters and the line became clear enough. These were not always friendly enquirers. Those who were not were hardly friends of the United States. They were not simply Indians aroused in behalf of the people of color because India is a nation of such people. They were Indians who followed a line which members of the Communist parties of the world have been told to pursue. A few times my hosts later were able to identify certain of these questioners as ardent members of India's small but noisy Communist group.

More often than not, however, the subject of racial tension in the U.S.A. was raised by persons who were hoping to hear that we are making headway in solving the problem. They wanted facts from a person who was fresh from a country about which they had only secondhand information.

Whoever the questioners and whatever their motives, I noticed that anti-Semitism was rarely mentioned, probably because it is not an issue to which India has been related. Indians also realize, as many Americans do not yet realize, that anti-Semitism is not actually a matter of race. Nor can I recollect a single question about discrimination against the Chinese, Japanese, Koreans and other Oriental peoples against whom we certainly have discriminated. The focus is all on the Negro.

Whatever the motive of the question, whatever its source, it was always embarrassing to deal with. Honesty required admission that despite our principles and our constant and easy worship of the theory of democracy, we had not brought an end to the discrimination and the attitude of domination by the white people. Indian Christians who asked about race in America were more difficult to answer than were Hindus or Moslems because Indian Christians expect so much more in the way of Christian behavior.

Admitted Faults

After a few question-and-answer periods I decided that more good could be done by admitting our faults of the past, describing our efforts to improve racial relations, and asking for patience and understanding by drawing a comparison with India's own difficulties in eradicating the caste system; more good, that is, than by trying to argue that we were completely in the right.

"You in India who are trying to do away with caste distinctions know what a slow process that is," I said. "So you will know why we in the United States are moving so slowly in getting rid of racial discrimination."

Carter Visits Nagpur

One day I received a telegram from the United States Information Service offices in Bombay informing me that Hodding Carter, the Pulitzer Prize winning journalist from Greenville, Mississippi, was to visit Nagpur while touring India. Nagpur is where I lived while in India on my Fulbright lectureship. I was asked if I would arrange speaking dates for him in that city of nearly 500,000 people.

Carter, it will be remembered, is a novelist, and also publisher of the Greenville *Delta Democrat-Times*. Most important for our point, he has won honors for his liberal attitude in the problem of the relations between the races in the South. He is a Southerner of long standing. I was eager to cooperate because here was a more experienced analyst of the American situation as regards race. He

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was sent by the State Department to tour Southeast Asia especially to speak on this touchy problem.

Before the Nagpur Forum and other local groups, including classes of my own students at Hislop College, Mr. Carter spoke frankly about the racial situation at home. Far more competently than I ever could have done, he traced the origins of our racial conflicts. This information was intensely interesting to his audience, for the people of India identify themselves with the United States closely in many ways, but particularly in our early history. They remind Americans that we too won our freedom from Great Britain; that we too had a revolution, albeit a more violent one than theirs; that we have gone through the growing pains India now is experiencing.

Improvements Noted

Carter also admitted our sins in our treatment of the Negroes and then gave details about the improvement that can be reported; the great employment opportunities, the opening of educational doors heretofore closed, the accomplishments of and recognition for such men as Dr. Ralph Bunche, United Nations official and Nobel Peace Prize winner. He also described the organizations of white people who have rallied to support the Negro in his battle for equality.

When the question periods came around, the very same ones that had been fired at me in the same Forum and at other sessions elsewhere in India were put to him, just as if I and other American visitors had never answered them. He replied far more authoritatively than I had, but I noted that he too relied heavily on the comparison with India's troubles over its caste system.

Calling attention to India's own painful problem of caste and untouchability, however, appeared to me, when I and others used it, as being a strategem that merely shifted the spotlight. It was, to be sure, successful at times in gaining greater understanding of us and explained our slowness in getting results. It engendered patience where patience might not have existed before.

Hope for More Progress

But it did not free Americans of responsibility. Persistent and acute questioners reminded us of that. Two wrongs do not make a right, as one of them reminded me, and he asked, "Do you think what you are doing in America is enough?" Of course it wasn't enough—then or now. The Americans, thus put on the spot, usually admitted that and said they were hoping for more progress.

We got it in the spring of 1954 when the Supreme Court handed down its decision about segregation in public schools. In India this was a far more convincing piece of evidence about our intentions and hopes than any number of State Department or Fulbright speakers, Negro or white. This great news was widely disseminated in India. What was the result?

The people who are friendly to the U.S.A., or disinterested, which is the more common position, rejoiced. The enemies of the U.S.A. were disconcerted, and sought to describe the decision as mere window dressing. When people later heard reports of violence resulting from the decision, of the defiance of it, of the antics of Bowles and his fantastic organization, the National Association for the Advancement of White People, much of the good of the Supreme Court's action was lost, and the Communists, particularly, had new evidence in support of their point that the white people of the U.S.A. have really not changed in their basic attitudes toward people of color.

A Gain for Americans in Asia

Despite the losses from the die-hards, whether North or South, there has been a gain for Americans in Asia and elsewhere, for we never pretended that the Supreme Court's decision would receive instant, complete acceptance. The numerous private citizens, civic groups, and government officials who are now cooperating to support the Court decision constitute another powerful argument for Americans who will continue to face hostile questions abroad.

The people of India, like all peoples whose skin color is not white, are deeply concerned about the welfare of American Negroes.

Racially, Indians are Dravidian and Aryan, not Negro in origin. Many, however, have suffered mistreatment from white people not unlike that experienced by Negroes. Sometimes this came from their own former British rulers, sometimes in Africa, and sometimes in the United States, when they have come here on tours to study.

Gandhi Helped Set Attitudes

Mohandas Gandhi, who determined so many of the social attitudes of the modern Indians, helped set their minds about the race issue. It must be noted, however, that relatively few Indians think about it. About 85 per cent of the 360 millions in India are illiterate; most Indians are too absorbed by the struggle for survival to ponder the race problem at home or abroad. Gandhi's own sharp feelings came from his experiences in South Africa where he encountered race discrimination in 1893; he was nearly lynched during his 18-year struggle in Africa in behalf of the 100,000 Indians.

Jawarhalal Nehru, Vinoba Bhave, and other Indian leaders have continued the fight for abolition of discrimination within India. With such leaders and traditions it is no wonder that the people of India who are race conscious are just about as concerned over the white-colored problem as they are about the horrors to be expected from scientific warfare, which trouble them greatly.

Look to Missionaries

They look naturally to the Christian missionaries among them for enlightenment and assurance. Usually they get them, but sometimes not. A few American missionaries in India and elsewhere are not necessarily free of race prejudice. It is a disappointment to know it, but there have been and still are missionaries in India who lord it over the Indian people much as did some of the British people in Kipling's day, and as did some of the plantation grandees of our own

early history. It is a small minority, to be sure, but it is there, and it is not being overlooked by hypersensitive Indians, or by anti-American Indians.

Another source of misunderstanding of the American racial situation is the content of the newspapers, magazines, books and films received from the United States.

Walk around Connaught Circus, the huge circular shopping center of New Delhi, India's national capital, and stop in at the book and periodical stores. Saunter along Queensway, the wide street that runs into the Circus and is lined on one side by substantial office buildings and on the other by the shaky wooden structures that house refugee shops. Sold by ragged newsboys or by vendors who lay out the magazines along the sidewalk are 6-month old issues of American magazines for the Negro people: *Ebony, Our World, Color,* and others. These are proud with stories of the achievements of Americans of black skin, but the obstacles they have had to meet are noted. There also are reports of the injustices practiced on black Americans.

Comic Books and Paper-backs

Near them are comic books, all the worst sort we print. When people of color figure in them they usually are in debased positions; the whites are the masters. In neat lines or disorderly piles beside them are hundreds of paper-back books; the majority are westerns, spy, detective, crime or sex novels, cheap in their ideas, writing and concepts. In few of these do the people of color ever figure with nobility; usually they appear as criminals or fools.

Mixed with this literature are a few books by Richard Wright and one or two other recognized, serious American novelists who are Negroes.

Stop at one of the few movie houses in an Indian metropolis to see one of the many American pictures. It is likely to show Negroes playing the parts of buffoons, stupid people afraid of ghosts and animals, constantly the foil for smart white men. Rarely is a Negro presented with dignity in the films seen abroad.

Reference to Race Trouble

Even when the English-reading Indian picks up the air edition of *Time* or *Newsweek,* or old copies of *Reader's Digest* or *Colliers,* he is likely to see reference to race trouble in America. He sees at the same time inadequate coverage of India's news. The sensational, however, is only part of the truth.

The picture of race relations in the United States that is in the mind of a citizen of India exposed to these impressions is, as can be imagined, hardly flattering to us. That picture will persist so long as our racial scene stays as it is, for our periodicals and our movies reflect the dominant group's views. But because the over-sensitive Indian and other people of Asia are being goaded by an element of anti-Americans in their country, they get an even worse picture about race in America than the truth. And the truth is bad enough.

THE swing of American foreign policy—as it has come face to face with the Communist front—from a position of "instant readiness" for "massive retaliation" to one of "peaceful coexistence" is as profound as it is dramatic. Within less than a year we have moved from a chip-on-the-shoulder posture, designed to frighten our enemies into subjection, to a position of cautious and restrained but real effort at understanding and conciliation.

All the factors behind this shift would be hard to enumerate. The pressure of our allies is no doubt one. Another is probably to be found in gestures of cooperation by the Russian government better known to the State Department and the President than to the rest of us. The increasing recognition of the fact that a policy of massive retaliation in the age of atomic warfare invites the possibility of massive and instantaneous attack "at the time and place" of an enemy's "own choosing," probably has caused real rethinking of our policy. Whatever the reasons, we can be grateful for the hopeful note sounded by President Eisenhower as he seems to be taking the initiative in seeking a way out of the international tensions that have kept the world on edge for the last few years.

Perhaps because of its affiliation with Communist propaganda programs of the past, we need a different name for the President's new policy of "peaceful coexistence." We might think of it as an era of willingness to seek "mutual security through conciliation," perhaps. Whatever one calls it, those who seek peace cannot help but be encouraged by the new trend in U.S. foreign relations!

PUERTO Ricans are now entering New York City at the rate of approximately a thousand a week. More than 500,000 are already living there. It is estimated that better than 5,000 of these people think of themselves as related to or members of the Disciples of Christ because of their relation to our missions in Puerto Rico. What we are to do to help meet the needs of these fellow-Christians and prospective Christians provides a real challenge to Disciples of Christ in America.

WHAT does the UN cost you? The latest figures available indicate that the United States will be contributing a trifle under 93 million dollars to all phases of the United Nations program next year (including the Specialized Agencies and special programs such as UNICEF). This means that we are giving about *56 cents per person* toward the whole United Nations program for 1955. When we break down our giving still further, it means that we are sending 8 cents a person to the regular budget of the UN (total $13,407,290); 6 cents a person to all the specialized agencies put together (total $10,894,300); and 42 cents a person to special UN programs including Technical Assistance, United Nations Korean Reconstruction Agency, UNICEF and the UN Palestine Relief Program (total $68,354,872).

When an Indian Becomes a Christian

Difficulties Are Many, but Those Who Accept Christ Find Strength and Joy in His Service

By SAMUEL MAQBUL-MASIH

Samuel Maqbul-Masih has served as educator, pastor and evangelist in the India Mission of the Disciples of Christ. Formerly executive secretary of the Christian churches in India, Dr. Masih was also a vice-president of the World Convention of Disciples of Christ. He is now director of the Abundant Life Program, a technical assistance project in the Bilaspur District with centers at Takhatpur, Fosterpur and Kotah. Launched in 1953, the program places major emphasis on literacy, new methods of agricultural education, and public health.

RELIGION is an integral part of the life of the people in India. It makes little difference whether the Indian belongs to an aboriginal tribe inhabiting some secluded area among the hills, or to any of the Hindu or Muslim communities in villages or towns. Nor does it make much difference whether he comes from the educated or the uneducated classes, or whether he is rich or poor. For the vast majority in India, *dharma,* or religion, simply means conformity with the old established customs, traditions and ceremonies. It is possible in India to break the civil laws and yet continue to be a member in good standing in the community. But the moment an Indian dares to break the established customs, traditions or ceremonies of his community, he is thrown out and excommunicated. For such a one life has no meaning until he is restored to membership in the community.

Must Face Difficulties

When, therefore, someone in India gives up his old faith and religion and becomes a Christian he does so knowing that he must face many difficulties. I am a third generation Christian and so do not have any such personal experience, but when my grandfather decided to accept Christ as his Saviour and become a Christian, he had to give up his family, home and inheritance, his home town and his friends, and flee to a distant province, for he knew that his Muslim relatives would not hesitate to kill him for giving up Islam.

When SADHU SUNDAR SINGH, a Sikh convert to Christianity, told his parents that he had decided to become a Christian, they did all they could to dissuade him from doing so and tempted him with all sorts of things. But when they saw that they could not make him change his mind they beat him, shut him up in a room for days without food and drink, and then one night gave him poisoned food and drove him out of their home. God very mercifully and miraculously saved him and used him, so that he has been acclaimed throughout the world as a modern Christian saint who brought many to Christ.

When BAKA MAHIDAR, now a nursing sister in the Jackman Memorial Mission Hospital of the Disciples of Christ in Bilaspur, decided to become a Christian and her family learned of this, her aunts bought poison, insisting that they would kill her rather than see her a Christian. Her father visited the school where she was studying and threatened the instructors with legal action if they baptized a minor.

The Rev. HIRA LAL MUKERJI, a Bengali Brahmin convert who became a Disciples minister, tells how he became a Christian when he came to the conclusion that the salvation of mankind was through Jesus Christ. But, he says, he hesitated to accept Christ because he knew very well that if he did so he would have to face many difficulties. His father-in-law was head clerk in the office of the district magistrate. Through his influence young Mukerji expected to get a government position. But he knew that if he became a Christian, not only would he not get any government position but his difficulties would multiply. When he did tell his family he had decided to become a Christian, they all tried their very best to stop him from doing so; and when he did not listen to them, they were all greatly annoyed and angered and gave him up as lost.

Asked to Keep Secret

When Brother BAKHT SINGH, a Sikh convert and a popular evangelist, arrived in Bombay his parents met him at the boat. They told him that they knew he had become a Christian but they implored him to keep it a secret and go amongst the people as if he was still a Sikh. They said that he could be a secret disciple of Jesus, attend the Christian services, read the Bible, but refrain from saying openly that he was a Christian. When he refused to do so, they told him that if he could not keep that a secret, he should keep away from their home.

When PATANG and RANGIYA became Christians in the village of Keonta-Dabri, the Satnami landlord made it very hard for them to live in the village. He stopped them from grazing their cattle on the village pastures and deprived them of all village services. He cut them out of all social contacts in the village, brought all sorts of false charges against them, and did all he could to embarrass and harass them.

Only very recently when the Missionary Activities Enquiry Committee, appointed by the provincial government, was touring our area, the local people in Mungeli persuaded the father of GANGA PARSHAD TIWARI, a Brahmin journalist who had become a Christian, to bring all sorts of mean charges against his son. In his own testimony before the committee, Mr. Tiwari made it amply clear what Christ had meant to him. Later the local people abused him and beat him and said all manner of evil things against him and threw him out of his home.

Joy and Satisfaction

These instances will help the reader to understand that becoming a Christian in India is not easy, and in many cases those who do so literally lift up their crosses and follow him. It may mean giving up home and loved ones; it may mean economic and social loss; it may mean persecution or even death. But these dangers do not deter many who from time to time face them and accept Jesus as their Saviour, and their testimony is unanimous in declaring that the joy and satisfaction they derive makes the price they have paid seem insignificant.

Often some are restored to the love and respect of their families. Sadhu Sundar Singh's face was always radiant with happiness and he had the great joy of winning some of his own family to Christ. Brother Bakht Singh's home was opened to him and he also had the great joy of baptizing his father on December 25, 1945, in Madras.

Baka Mahidar was disowned by her family when she became a Christian and had to leave home. She went to Bilaspur where she studied to become a nurse. A few years ago her sister became very ill and Baka begged to be allowed to come home and nurse her. While she was nursing this sister, her family learned what a Christian is and now they let her come home to see them.

God Fulfils All Needs

The Rev. Hira Lal Mukerji testifies that when he forsook for Christ some of the things which were dear to him, God fulfilled all his needs. His promise, "Seek ye first the Kingdom of God and his righteousness and all these things shall be given you," came literally true. The greatest gifts God gave him, he says, were spiritual. There was a time he declares, when he had walked in the shadow of death because he was in the bondage of sin, Satan and selfishness. His heart was unclean and he had no peace. But thanks be to God, he said, for he was given light and life. He was convinced, he said, that his sins were forgiven and he was free from the bondage of Satan.

Brother Bakht Singh testifies that there is no greater joy than having Jesus live in our lives. This, he says, makes our difficulties easy, answers our questions, lifts our burdens and helps us to overcome temptations. He further says that Jesus is our constant companion who walks with and talks with us.

Vantage Ground of Freedom

The Consequences of a Pioneer Disciple's Liberation of Slaves

By J. EDWARD MOSELEY

THE recent, third visit of President William Vacanarat Shadrach Tubman of Liberia to the United States recalled his Georgia genealogical background. The African republic was founded in behalf of freed American slaves. President Tubman's grandparents, William Shadrach and Sylvia Ann Elizabeth Tubman, were freed from slavery and sent to Liberia in 1834 by Mr. and Mrs. Richard C. Tubman, of Augusta, Georgia.

According to the new history of the Georgia Christian churches, just published, Mrs. Emily H. Tubman (Mrs. Richard C.) was "probably the most generous, philanthropic pioneer woman of the Disciples in Georgia, or elsewhere."* The fact that she had great wealth and used it as a wise Christian steward makes her life all the more significant for Christians today.

Born in 1794, Mrs. Tubman died in 1885. Henry Clay was her legal guardian after her father's death in Kentucky, and an influential friend as long as he lived. After the death of her husband in 1836, Mrs. Tubman managed his estate so well that the fortune which she bequeathed was larger than that left by him. *No one* knows the total amount of money that she gave to education, missions and other Christian causes.

Alexander Campbell, Henry Clay and Abraham Lincoln held similar views about slavery. They regarded it as an evil, but they were not aboli-

*J. Edward Moseley, *Disciples of Christ in Georgia* (St. Louis: Bethany Press, 1954), p. 134. A sketch of Mrs. Tubman's life and generous Christian contributions appears on pp. 131-141.

tionists. Rather, they sought gradual emancipation for Negroes, but also justice for slaveholders. Clay was a founder of the American Colonization Society in 1816 and later its president. A slaveholder, he considered deportation and colonization an effective means of solving the slavery issue.

Moral Support Given to Colony

It was quite popular for years to encourage and give moral support to the establishment of an African colony for free Negroes by a non-governmental agency. Southerners vigorously approved the proposal until the cotton boom made slavery profitable. The legal equality of liberated slaves in the United States with their former owners was not easily accepted. Uprisings were feared when the number of emancipated Negroes grew.

American Negroes did not react enthusiastically to emancipation via colonization. Many had no desire to go to Africa, having been born in the United States. Some finally went voluntarily, but others left the United States only because the scheme was insisted upon.

Liberia Recognized in 1862

Beginning in the early 1820's, the American Colonization Society proceeded with the settlement of freed Negroes in Liberia on land purchased from African tribal chiefs. By the time Liberia became an independent republic in 1847, fewer than 5,000 American slaves had been settled there. It was not until 1862, under Lincoln, that the United States recognized Liberia as a sovereign nation and received the infant republic's Negro ambassador in Washington.

Mrs. Emily H. Tubman, undoubtedly influenced by her friend, Henry Clay, aided the Negro's struggle for freedom. In 1834, when President Tubman's grandparents were freed and sent to Liberia, a settlement was begun at Cape Palmas. The colony eventually became Maryland County in the Liberian republic. The Tubman slaves had to decide whether to remain in slavery or to choose freedom in Liberia. Sixty-nine chose freedom and seventy-five remained in slavery until Lincoln's Emancipation Proclamation.

Provided for Former Slaves

Mrs. Tubman paid almost $2,000 for transporting the Negroes to Baltimore, and from there, to Liberia. After the War Between the States, she provided for her former slaves who continued to farm. In addition to an acreage, she regularly furnished clothing and provisions. Also, during Reconstruction days, she supported an evangelist, E. L. Whatley, in Augusta, for religious work among the freedmen.

President Tubman was born in Liberia's Cape Palmas area in 1895, the son of Alexander and Elizabeth Tubman. He is probably the only elected chief of a foreign nation who has American ancestors on both sides of his family. His mother emigrated from Atlanta in 1872. His wife is also a descendant of an early Liberian colonist from Atlanta. Their son, William, Jr., is a Harvard student. President Tubman studied in a mission school in Liberia and has always been an active churchman. He is a Methodist lay preacher.

On May 4, 1943, W. V. S. Tubman was elected to an eight-year term as Liberian President and reelected for another four-year term in 1951. While President-elect, he was a White House guest of Franklin D. Roosevelt, the only American President to visit Liberia.

Paid Homage to Lincoln

During his recent visit to the United States, made at the invitation of President Eisenhower, President Tubman had the traditional snowstorm of ticker tape in a New York City welcoming parade and an unscheduled tribute from Bernard M. Baruch at a Waldorf-Astoria luncheon. President Tubman greeted nearly 1,000 persons at a formal reception in Washington's Mayflower Hotel. While in the city he paid homage to Lincoln at the monument to the Great Emancipator. Honorary degrees were conferred upon President Tubman by Howard, Lincoln, and Atlanta Universities, and Morehouse College.

Liberia's origin is celebrated in a phrase on its Great Seal that reads: "The Love of Liberty Brought Us Here." Yet until just a few years ago, slavery was sanctioned and a million or more of the country's native tribesmen had no voice in their government. Less than one per cent of Liberians are descendants of American Negroes. The nation's population is estimated at 2,500,000, with about 100,000 civilized inhabitants.

Only African Republic

Liberia has the political distinction of being the only African republic. It is, furthermore, one of only two republics in the world governed by Negroes. The other republic is that of Haiti. Stopping there for a visit, after leaving the United States last fall, President Tubman was the guest of President Paul Magloire. It was the first meeting of the two Negro statesmen. President Tubman contributed $10,000 for Haitian hurricane relief before leaving for a visit to Jamaica at the invitation of Queen Elizabeth.

President Tubman regards the struggle for independence by subject peoples in underdeveloped areas of the world as "one of the fundamental and far-reaching developments of the present century." Also, he said, prophetically: "The day will come when all mankind will be integrated, and love and peace and happiness and respect one for the other shall dominate the human family."

The colonization of American Negroes in Liberia during the last century was considered by many persons of that time as a "lost cause." Yet today the noble experiment, launched on a struggling foundation, has become a vantage ground for freedom in the emerging, volcanic continent of Africa. Who now, can foresee the significance of succeeding movements in the unfinished symphony of black and white?

—U.S. Army Photo

In the photo above a regimental chaplain is shown giving a lecture on self-discipline to a battalion on field maneuvers.

This February Disciples of Christ are saying

We Share Because We Care

The boys in the photo below are attending classes at a Y.M.C.A. vocational school in Jordan. They are learning to use equipment which as yet is strange to them.

—Y.M.C.A. Photo

The refugee boy in the photo below is only one of many who face an uncertain future.

—WCC Photo

PERHAPS no week in the church calendar of the Disciples of Christ has greater significance for ourselves and the peoples of the world than does the Week of Compassion. This week is designated to alert Disciples to the needs of the world and to offer an avenue of sharing to help meet those needs.

During the Week of Compassion, February 20-27, we make tangible expressions of our Christian compassion toward a goal of $484,000, set to give Disciples of Christ a proportionate share in the cooperative work of churches around the world.

Because of the widespread observance of the Week of Compassion, Disciples of Christ are able to cooperate with Congregational-Christian churches in maintaining Dr. Carleton L. Lee as a fraternal worker in Germany. This is one of many great ecumenical interests which our offerings further.

We are also able to render a religious ministry to military personnel and chaplains across the world, and to thousands of uprooted Americans serving in industrial defense projects.

But for the Week of Compassion we would not have a share in the great programs of Church World Service and the World Council of Churches for relief and rehabilitation. Millions of refugees, the hungry, the homeless, the hopeless—children, youth, adults—call for our Christian compassion. We are Christian; we care; and our hearts are stirred to share.

—CWS Photo

Above, Korean amputees display the skill they have developed in making and fitting artificial limbs. They received their training at a CWS-sponsored amputee center.

—WCC Photo

In the photo above, refugees find opportunity for relaxation at a church-sponsored social center. Children and adults find pleasure in working with various crafts.

—WCC Photo

Carleton Lee, center, fraternal worker at the Gossner Mission in Mainz-Kastel, Germany, is sponsored in part through funds received during the Week of Compassion.

—CWS Photo

The photo above illustrates graphically the plight of many of the world's homeless refugees. In this photo are shown children who live in a refugee camp in Pakistan.

Committed unto God

(*Continued from page 7*)

Why have Disciples of Christ received more than a million members in the last decade (1940-1950) and yet have only a net gain of 65,604 new members? The reason for this great membership loss is that nothing very significant happened to the heart, mind and spirit of so many of these new members. They were not really converts to Jesus Christ. They only joined the local congregation. They never really became a living organism of the body of Jesus Christ.

It was not their fault. They were expectant but there was no new birth. They sought an inner sense of well-being and found only a world little different than the world out of which they came. They expected commitment—they found commotion.

Three Things Need Emphasis

Evangelism needs to emphasize three things.

First, we must seek to win men and women to a new life in Christ—a deep spiritual rebirth, with a realization of sins forgiven. We need a wholesome emotional experience of conversion. We need to re-emphasize the sense of reward for righteousness as well as a sense of guilt from sin. The power of forgiveness must be made plain.

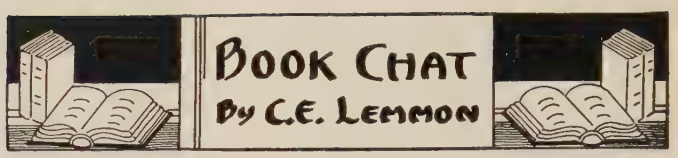
Guilt Complex Develops

Second, our evangelism needs the gospel of a continuous rebirth. Many members because of a lack of spiritual perception develop a guilt complex, feel unworthy, lose faith, and stray away from the church. Most of the adult converts to the emotional sects, Christian Science, the Roman Catholic church, and the spiritualist groups have first been members of some Protestant church. These converts lose their guilt complex in an emotional spree, a philosophical science, a spiritual seance, or a Catholic confessional. We need a sign over our church doors—"This is where sinners find God; it is not a refuge for the saints."

Too Busy to Be Brothers

Third, the coldness with which we receive new members is a major problem. We assume that now they are in—now that we have met our quota for additions—it's up to them. There is no formula, no amount of paper work, no presentation service, nor series of invitations that are in themselves the answer here. All of these formal welcoming ceremonies are needed and helpful, but our record of membership loss should cause us to realize that a warmth of the spiritual presence is missing when new members come.

We are too busy to be brothers—too glad to assign the name to a group and forget our responsibility. They are strangers instead of being made members of a family. We have won church members to our list of names, not welcomed new Christians. We cannot hold those whom we win unless we develop a deep concern for the new church family that joined last Sunday. Amazing today is the grace to receive with gladness those whom the Lord may add to his church. The committed way is needed now.



HAVING read most of the Lincoln biographies, I found the novelized version of the Lincoln marriage, *Love Is Eternal* by Irving Stone, most interesting. Later lives of Lincoln have considerably revised the vindictive picture of Mrs. Lincoln portrayed by Lincoln's law partner, William Herndon. Herndon's dislike for Mrs. Lincoln led him not only to traduce her memory but to exaggerate the Ann Rutledge romance. There is no doubt that Mrs. Lincoln was a woman of culture, of excellent education for her day, with fine qualities of loyalty and devotion. Among the young women of Springfield she was first to perceive the qualities of Lincoln, was loyal to him, fired his ambition, was an affectionate wife, suffered with him through the tense days in the White House, and was by his side when he was shot in Ford's theatre. Lincoln called himself a hypochondriac, and Mrs. Lincoln had neurotic tendencies. The marriage of such individuals is bound to have its rough edges. The author does not attempt to gloss these over. *Love Is Eternal* will make good February reading.

We have on hand several books on practical Christian ethics which are worth attention.

OTTO W. HEICK'S *Guide to Christian Living* is a scholarly exposition of Christian ethics from a Lutheran point of view. Humanistic ethics, contends the author, tend to be legalistic and self righteous. Catholic ethics tend to be mystical and secondary. Neo-orthodox theologians, in their emphasis on the otherness of God, tend to depreciate man's ability to face ethical considerations. True Christian ethics rise out of our living relationship with the living God. Having argued this thesis the author deals with many practical problems like human relationships, sex, politics, economics, and race.

THE Art of Christian Living by Lawrence McCafferty, despite the fact that it is overloaded with references and sometimes confusing in its thesis, has a core of truth. The heart of the book is in the three central chapters saying that Christianity Is Prayer and Fasting, Christianity Is Intelligence and Understanding and Christianity Is Faith and Love. The title of the book is not apt, for it is more a discussion of Christian ethics than a manual on Christian living.

ONE of the problems of conduct in our generation is to translate moral axioms into a given life situation. This is done with remarkable perspicacity by Chad Walsh and Eric Montizambert in a recent volume, *Faith and Behavior*. Most of the book is made up of moral questions posed by troubled people and answered by one of the authors. The questions are realistic and the answers are on a high level of "sanctified common sense." Every page of this book is interesting and it cannot fail to be helpful. It would make a fine text for "problem centered" class discussions by young people and younger married people.

(*Continued on page 44*)

There Are New Frontiers In India

New Areas, New Techniques, and a New Responsiveness Mean New Opportunities for Christian Missions

By WILLIAM D. HALL*

—Photo by West

Above, a husband and wife are baptized together at a little stream in the Khond Hills of Eastern Orissa. British Baptist missionary Bruce Henry and an Indian evangelist conduct the service as neighbors look on.

IN a recent interview with a World Call representative (WORLD CALL, December, 1954), Donald F. West, executive secretary in the division of foreign missions of The United Christian Missionary Society, indicated that there are not only problems to be faced in carrying on mission work in India, but that there are some wonderful opportunities and some very hopeful situations of strength. There are some closing doors, but there are also some opening frontiers. Not all the pioneering was done in the past. The pioneers of the faith who today are crossing these new frontiers may be opening up possibilities of greater significance than those which resulted from the work of the earliest missionaries.

THERE ARE NEW GEOGRAPHICAL FRONTIERS

Up until India became independent in 1947, it had been impossible to preach the gospel in many of the 563 states ruled by Indian princes which made up nearly half the area of India. When the new constitution of India became operative within their borders, it became legally possible for the first time to preach Christianity in many of these states.

Surguja was one of these states opened to preaching. The India Mission of the Disciples of Christ was able to give financial help to the British Churches of Christ so that they might evangelize the areas of newly opened Surguja immediately adjacent to their long established work.

In other cases the story was different. Great areas which had been native states in eastern Orissa were opened up, but the neighboring missions were so weak or already so overextended that they were unable to enter into the new areas of opportunity. In at least one of these areas, the Roman Catholics have started work. It may be that many such states will soon be closed again as Hinduism finds new ways of asserting its hatred of conversion, or it may be that they will be won to Roman Catholic Christianity instead of Protestantism. The Protestants seem to lack an overall strategy and the funds and personnel to carry on an advance of any proportions. The Catholics seem able to mobilize their resources much more effectively.

THERE IS A NEW RESPONSIVENESS TO THE GOSPEL

Another of the new frontiers is an awakening response to the gospel. It was because of this that the India Mission of the Disciples of Christ felt called to help the British Baptists in meeting the growing response to the gospel message in western Orissa rather than trying to enter into newly opened areas of unknown responsiveness. The call to "come over into Macedonia and help us" is a difficult one to ignore. It was especially so as it became obvious that one of the most promising indigenous churches in India had ceased to grow because of the inability of the British Baptists and their Indian leaders to cope with the response of the people.

The resources of the Disciples were severely limited, but even the addition of one missionary family and a few thousand dollars of backing have made possible

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the baptism of several hundred people and the establishment of churches in villages where hundreds more are now asking for instruction in the Christian faith. This is the kind of opportunity for which every mission hopes and prays, yet even now the limits of available resources are being reached. The evangelistic missionary in the area is faced with the necessity of telling people that he cannot accept any more converts because he lacks the means to train and nurture them in the faith. (For a fuller story of this work see *A Whole People Move Toward Christ,* World Call, March, 1954.)

There Are New Ways of Working

The fixed status basis of Asian society has made a change of faith almost impossible up to the present time. Now the silent revolution is sweeping over Asia and breaking down social patterns which have remained relatively unchanged for thousands of years. This breakdown of old patterns makes possible the establishment of new ones, but in order to establish new patterns of society there must be a total approach to the whole man in his whole society. Even in areas where, after years of evangelism, orthodox Hinduism has proved impervious to the gospel, there are indications that new total-approach techniques may provide a break-through.

Two New Programs

The India Mission of the Disciples of Christ is carrying on two programs on this new frontier of approach to the total situation. At Takhatpur the Abundant Life Program under the leadership of S. Maqbul-Masih, and at Damoh the Star of Life Program under D. T. Rice are attempting to reach the whole man in his whole environment. For example, Dr. Rice and his colleagues, using public health education as the main channel of approach, seek through "skilled friendship" to arouse a sense of need in the areas of health, agriculture and economic life, social organization, education and literacy, and spiritual life.

Then through a team of trained specialists they hope to bring significant changes in each of these areas. It may well be that these new methods will produce results in regions which previously have been unresponsive to the gospel and will prove to be the opening of a new frontier for missions.

Village Extension Work

Another program in which the Disciples have a share is the village extension program of the Allahabad Agricultural Institute. This demonstration of a comprehensive teaching program on a village level has appealed so strongly to the government of India that it is adopting this pattern in training its own extension workers. If India becomes the kind of place where Communism cannot gain a foothold, this program may be one of the main reasons.

The necessity for being out on the frontiers of social change with new methods of approach is clearly indicated by the statement of an Indian student that in Asia today "the harp of society has come unstrung. It remains to be seen who can re-string it so that it will play in harmony." As people question the old meanings which have bound society together and look for new ones we hope that these comprehensive Christian programs will help them find a new chord of harmony with Christianity as its keynote. The deepest hunger in Asia is the hunger for meaning in the minds and hearts of its people. From this hunger Christians dare not turn away.

There Is the Frontier of New Stewardship

The opening of new territory, discovery of new responsiveness to the gospel, or the application of more productive ways of working, which would involve new tools and more personnel, may merely add to the frustrations of missionaries who are already swamped by jobs that are too big and resources that are too small. New frontiers may be new opportunities, or they may simply stretch to the breaking point resources which were already inadequate.

The one common factor in each of the new opportunities presented above was the inability to take full advantage of them on the basis of regular giving by the churches. The work in Orissa has been carried by the regular budget, but already the response far exceeds the ability to meet it, and only a beginning has been made.

There was no possibility of financing the new ways of working listed above out of regular giving by the churches. The Abundant Life Program was made possible through sacrificial giving by a church whose members had caught the vision of what could be done. The Star of Life Program is supported by a church (in addition to its regular budget giving) and by World Neighbors, Inc. The Allahabad project is financed by World Neighbors, Inc., and the Ford Foundation.

A Dollar a Year

It is fortunate that support of such secular agencies as the Ford Foundation is forthcoming, but it would be tragic if secular groups could discern the signs of the times more readily than the church can. In a world that is changing so fast that it may have to be evangelized in this generation or not at all, the order of the day in most churches is still "business as usual." The average per capita giving for foreign missions is still only a little over a dollar a year. Unless some pioneering is done on the frontier of stewardship in the churches, there is very little that can be done about new frontiers opening up on the mission fields of the world.

However, two bright spots appear on this horizon. The Disciples of Christ are going all out to teach the principles of Christian stewardship during 1954-55, and a few churches have already demonstrated what can be done when Christian people are willing to give sacrificially. The combination of a new sense of stewardship, including a sense of stewardship of the power of the gospel itself, coupled with the kind of creative leadership that called forth significant support for the Star of Life and the Abundant Life programs from at least two churches, may well mean that added resources will be available to cross new frontiers like those which have opened in India. If one can hope for such a revolution on the home front, the greatest days in the life of the church may be just ahead.

—Lenscraft Photos, Inc.

Banners of 30 Protestant and Orthodox communions—members of the National Council of Churches—were carried in procession to the stage of Symphony Hall in Boston at the opening session of the Council's third biennial General Assembly.

This Nation Under God

National Council of Churches Meets in Assembly at Boston

By ROBERT TOBIAS*

PROTESTANT and Orthodox churches in America are one—at work. That was the impression given at the Third Assembly of the National Council of Churches of Christ in the U.S.A., held in Boston, Nov. 25-Dec. 3, 1954. The Council includes 30 member communions with more than 35 million communicant members. The motto of the Council, "This Nation Under God," was suspended in enormous characters above the platform of the Assembly Hall, as the 2,000 Assembly participants reviewed recent achievements of the Council, considered present areas of concern to American Christians, discussed plans for the future, elected new officers, and revised the Council's constitution.

Oneness at Work

"The Council's programs today embrace virtually every facet of the common enterprises of the churches," declared the General Secretary, Dr. Roy Ross, and Associate General Secretary, Dr. Roswell P. Barnes, in their report to the Assembly. While "merely to list these activities would require many pages," the secretaries did highlight a number of projects from the Council's 75 programs at home and abroad.

The Council has shipped 55,000,000 pounds of food, clothing and medicines to overseas victims of war and disaster, and has launched a three-year "Share Our Surplus" program to send 500,000,000 more pounds of foods to overseas starving.

It has enabled 62,644 refugees to immigrate into the United States—with 100,000 more to come.

It regularly brings a recreational, educational and spiritual "ministry-on-wheels" to 300,000 migrant farm workers and their children.

Another 300,000 people in atomic defense communities receive spiritual care and recreation for their children through the "Trailer Chapel" program.

The Council extends special ministries through its evangelism program to 250 college campuses, 17 national parks, and scores of ocean liners plying the Atlantic and Caribbean.

It ministers to the spiritual needs of thousands of Americans living abroad through more than 50 union churches from Abadan to Singapore.

It has published the Revised Standard Version of the Bible, and broken all publishing records with sales in two years of more than 3,000,000 copies.

With Council guidance, more than 3,000,000 U. S. youngsters attend summertime religious classes.

It furnishes literature to help member churches instruct more than 35,000,000 children in regular Sunday schools.

It helped set up church-guided recreation centers for U. S. servicemen stationed in Japan, and plans a score more.

It supports and aids the chaplaincy service of the entire U. S. armed forces, and supplies chaplains in hospitals and prisons.

Its foreign missions wing operates radio stations and mobile film units from Korea to the heart of Africa, aids and maintains close touch with member churches' mission operations involving an expenditure of $83,500,000 annually, and 10,000 U.S. foreign missionaries in all areas of the free world. Specialists in Christian education have recently completed the preparation of a Sunday school curriculum in Spanish for Latin American churches.

It regularly reaches an estimated 115,000,000 U.S. radio-TV listeners with 393 religious programs produced and distributed by the Council's broadcasting and film agency.

The Council has considered threats to the freedom of the American people and made specific proposals for remedial action by Congress.

*Mr. Tobias is director of the department of ecumenical service of the Council on Christian Unity and a member of the faculty at Butler University, Indianapolis, Indiana.

Church Union

While the unity of action which has been accomplished since the Council's creation is near-miraculous, Council leaders made no claim that unity had been achieved in doctrine, nor in church polity and membership, nor in worship— nor even that there is adequate encounter in these areas. Bishop William C. Martin, retiring president of the Council, in his opening address stated that "every effort toward closer cooperation encounters all of the obstacles to change which grow up around long-established patterns of opinion and practice. . . . And yet in spite of all these difficulties, this movement is commanding the loyalty of an increasing number of young ministers. They recognize in it the only channel through which the full power of the church can be released. . . . As we emphasize the essential and disregard the nonessential, the barriers that separate us will disappear and the bonds that unite us will become more apparent."

Dr. Eugene C. Blake, incoming president, appealed for greater unity but warned that church leaders must beware of the prevalent "anti-intellectual mood" and "theological shallowness," which he termed "the greatest present danger our churches face."

The State of the Churches

In their report on *The State of the Churches,* the General Secretaries of the Council "assumed that there is general agreement that the churches should consider what God requires of them rather than what the world thinks it wants of them. . . . It is not required of them that they be successful by the world's standards, but only that they be faithful."

In describing areas of challenge to Christians in America, the report listed dangerous moral conditions, including juvenile delinquency, alcoholism, narcotic addiction, corruption in public affairs; disruption of family life; materialistic secularism, particularly in universities and colleges, and the impact of communism and totalitarian anti-communism.

Problems of minority groups, racial tensions, foreign missions, Christian education, refugee resettlement and interchurch aid were considered in some detail in four sectional meetings. Guest speakers elaborated on special areas of concern, among which church-state relations received their full share of attention.

Yale Professor Roland Bainton, speaking before the whole Assembly on *The Religious Foundations of Freedom,* said: "One danger in all of these methods (of excessive pursuits of subversives) is the creation of a stereotype in the American mind. Those who are not investigated become so fearful of what might happen if they spoke their true mind with boldness that they conceal their genuine opinions and give an external conformity. The use of excessive pressures breaks down the very genius of the democratic attitude.

"Our age is indeed confronted by frightful alternatives and to be overcome by a tyranny from without is a dreadful contemplation; but even more dreadful is it to be overcome by corruption from within. One may well feel that the Norwegians and the Danes, under the heel of the (Nazi) invader, were morally cleaner than were those who succumbed to national socialism at home. Better then to take the risk—a very remote risk, I believe—of succumbing to a foe without than ourselves to be the instruments of destroying our own freedoms."

National Council of Churches executives who retired in 1951-54 were honored at a Fellowship Dinner during the Boston Assembly of the National Council. Front row, left to right: Alfred Douglass Moore, executive secretary, Committee on World Literacy; Miss Sue Weddell, acting executive secretary, Joint Office for Southern Asia and the Near East; Frederick Field Goodsell, co-executive secretary, Division of Foreign Missions; Emory Ross, executive secretary, Africa Committee. Back row, left to right, Franklin D. Cogswell, general director, Joint Commission on Missionary Education; Deane Edwards, executive secretary, Department of Worship and the Fine Arts; Wynn C. Fairfield, executive director of Church World Service; Jesse M. Bader, executive director, Joint Department of Evangelism. Before going to the National Council Dr. Bader was executive secretary of the department of evangelism for The United Christian Missionary Society of the Disciples of Christ, while Dr. Ross served for some time as a missionary with the United Society in the Belgian Congo.

—Lenscraft Photos, Inc.

Life and Work

C. Arild Olsen, executive secretary of the Division of Life and Work, reminded the Assembly that "the church is to proclaim and spread the gospel. It is not an agency to be used to further any humanly conceived cause or special interest. Christianity cannot be identified with any political, social, or economic structure, or with any man-made philosophy or ism."

In the field of education, Ernest R. Caverly, superintendent of schools in Brookline, Mass., declared that "as long as there are teachers in our schools who have religious convictions, it is impossible to separate religion from public education." He asserted that public schools are not godless institutions, and considered it a mistake for churches to set up school systems to parallel or replace the public school system. The Council's Department of Weekday Religious Education presently serves more than a million children in more than 3,000 week-day education systems.

In its Assembly, the Division of Foreign Missions presented a series of studies on "patterns for the future." Significant among new patterns is the fact that countries to which American churches in the

past have sent Christian missionaries are now sending missionaries from their own churches to minister to people in other lands.

Christian Laymen

The role of laymen in the Christian enterprise was emphasized throughout the Assembly. In the Sunday night session, Dr. Sir George MacLeod, founder and leader of the Iona Community in Scotland, asserted that "Jesus transferred the real place of holiness from the ecclesiastical scene to the crossroads of history, where men gather and soldiers gamble and thieves curse."

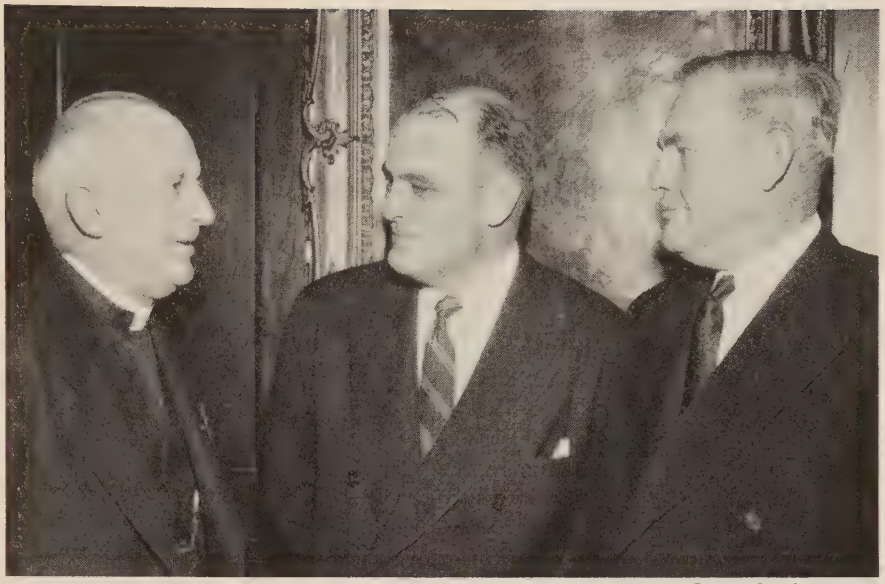
In a further emphasis on religion as related to common life the Scottish baronet said:

> Jesus declared his oneness with his Father by healing and feeding bodies. His illustrations deal with those with whom he lived and knew; shepherds, ploughmen, fishermen, merchants, debtors, judges, widows and travelers. These were the actors in God's drama. Market places and unemployed queues, bits of money and needles, these were the scenes and stage properties in which God's plot for our salvation was portrayed. . . . Jesus died not in a cathedral between two candles but on a cross between two thieves. And Calvary ever since has become the holiest place on earth. . . . Does this mean no retreat or quiet times? On the contrary, the place where we must be holy is the marketplace and the crossroads; such is our real meeting place with God."

The new chairman of the National Council's Department of Church Men, J. Clinton Hawkins, addressing the churchmen's luncheon, stated: "Meeting and eating are not enough. . . . We must put legs under our program and go somewhere. . . . Churchmen have power to lick vice in a city or to solve a juvenile delinquency problem." Projects suggested for local men's groups included support of the "Share Our Surplus" program, sponsorship and employment of new (refugee) Americans, undergirding weekday religious instruction. Churchmen made plans for their first national convention to be held at Cincinnati, September 14-16, 1956.

Church Advance

The message on *The State of the Church* cited "encouraging" indications of church "progress" in America. Church membership has increased in the past 100 years from one-sixth to one-half of the population. The United States now has more church members, more Sunday school members, more churches and more ministers than at any time in its history. Total financial contributions for 1953, $1,537,132,309, were 8.5 per cent above 1952. Construction of new churches (costing $474,000,000 last year) now nearly triples that of the best pre-depression years and is eight times as great as in 1940. There is a great network of state and local interchurch groups across the nation, an increased recognition of the importance of lay activity, and "a new vitality, a new confidence, a new sense of responsibility." On the strength of these facts, with assurance that the churches' "chief asset is always the power of God," the report concluded that "the churches will be sufficient to our times if they are faithful, obedient, humble, and courageous before God and the tasks which he has set for them to perform."



—Lenscraft Photos, Inc.

The three presidents of the National Council of Churches since its formation in 1950 are shown at the Boston Assembly. They are, left to right: The Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and president in 1950-52; Dr. Eugene Carson Blake of Philadelphia, Stated Clerk of the Presbyterian Church in the U.S.A., who was elected president for 1954-56 at the General Assembly in Boston; and Methodist Bishop William C. Martin, Dallas, Texas, retiring president.

Future Plans

Details of future program of the Council were left largely in the hands of the departments and staff under the guidance of the General Board. The Assembly, however, did decide to enlarge the Board from 120 to 200 members, and voted to hold future assemblies at three-year intervals, rather than two. After some controversy and parliamentary fumbling, the Assembly voted to receive the report of the General Board involving the latter's decision to establish the Council's central headquarters in New York, with area offices in several parts of the country. Before concluding its business, the Assembly adopted a message to be forwarded to member churches, and approved a message of solicitude for the health of the Roman Catholic pontiff.

Blake Named President

The Assembly elected as its president for the next triennium Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church, USA. The 12 vice-presidents named include Mrs. James D. Wyker, Disciple, Mount Vernon, Ohio, and Al Whitehouse, Disciple, Cincinnati, Ohio. Continuing as treasurer is Charles E. Wilson, former director of defense mobilization and president of General Electric. Dr. Roy Ross, Disciple, and Dr. Roswell P. Barnes, Presbyterian, were formally installed as General Secretary and Associate General Secretary respectively.

Immediately following the Assembly, President Blake left for Korea, Japan and the Philippines to carry Christmas greetings to American servicemen in those areas.

In the closing session of the Assembly, Dr. Charles Malik, Lebanese Ambassador to the United States and chairman of the Lebanon delegation to the United Nations, affirmed that "no Christian leader could bring to bear the will and power of Christ upon the sorrows of the world apart from the church." "But," he concluded, "the scandal of disunity among us is our greatest tribulation. Let us all therefore with utter brokenness of heart seek the original, integral unity of the church."

Higher Education and You

Disciples of Christ Have the Responsibility of Seeing That Their Institutions Of Learning Are Equipped and Staffed Adequately to Continue Their Service

By G. A. HAMLIN*

WHEN young Alexander Campbell and his mother left Ireland bound for America in 1808, they had no idea of stopping in Scotland so that Alexander might go to school there. But by a stroke of good luck—perhaps under providential circumstances—their ship encountered a storm at sea. Forced to stop in Scotland, Alexander and his mother felt that it was best to remain there until the next spring when the weather would be more favorable for a transatlantic voyage. So it was that this pioneer of the Disciples of Christ movement found himself with the opportunity to attend the University of Glasgow, his father's *alma mater* and one of the most famous church-related colleges in the world.

During his year at the University of Glasgow, Alexander Campbell met some interesting people and was exposed to some fascinating ideas. In addition to his studies at the university, he became acquainted with a religious group of people known as the Haldanes who were daring to proclaim that Christian people needed to restore certain practices and principles of the New Testament churches.

The Haldanes were advocating such things as the independence of local congregations, weekly observance of the Lord's Supper, and the practice of immersion for the ordinance of baptism. Those were strange and radical ideas that fell upon the mind and heart of Alexander Campbell! And yet these "strange ideas" were to become the common practices of Disciples of Christ in a very few years.

Some of the roots of the Disciples of Christ movement are to be found in that church-related school—the University of Glasgow. No one should ever belittle the importance of Christian higher education in the formation of the Disciples brotherhood, for to do so would be to "bite the hand" that has nourished the movement!

THE importance of Christian higher education remained in the mind and heart of Alexander Campbell and other early leaders of the movement. In 1836, just six years after Disciples of Christ had become a separate people, Bacon College was founded in Kentucky. It was named in honor of the famous scientist, Francis Bacon, the father of the cold storage and refrigeration ideas. A few years later in 1840, Alexander Campbell, himself, established Bethany College on his plantation and it has continued and prospered through the years. In 1865 a school was established in Lexington, Kentucky, primarily for the purpose of training ministers and other religious workers. It was named The College of the Bible. It still continues its indispensable work.

Through the remainder of the last century and the early years of this century, the number of colleges of Disciples of Christ has increased by leaps and bounds from the Atlantic to the Pacific oceans and from Canada to the Gulf of Mexico.

In addition there has been the need for providing biblical and religious instruction in our large state universities where such a great percentage of the youth of the land receive their education. Consequently, in such universities as Michigan, Illinois and Virginia, Disciples of Christ have provided one or more teachers to offer courses in Bible and religion and to act as counselors for Disciples students there. Education and religion must not be divorced from each other, but both have their work to perform if life is to be properly balanced.

IN addition to their work in state universities, Disciples have built dormitories and provided supervisors for their students at the large universities of other communions. In that category are such schools as the University of Chicago and Vanderbilt University where Disciples have established Divinity Houses for ministerial students.

Disciples of Christ have a total of thirty-five colleges, universities and student foundations. The latest brotherhood venture was made only five years ago when Disciples established the Christian College of Georgia adjacent to the campus of the University of Georgia. There are very few places in the United States where a student would be more than one day's journey from an institution of higher learning supervised by Disciples of Christ. How the brotherhood has developed since its first college was established over a century ago!

As colleges of Disciples grew in number and in size, and as their many problems increased proportionately it was inevitable that some kind of organization should be formed which would embrace all the educational institutions and afford them a better opportunity for solving their problems and for serving the brotherhood more effectively. Consequently, the Board of Higher Education was established. It has since done a noteworthy job of integrating and correlating the work of Disciples colleges to the whole communion.

The president of the Board of Higher Education is Harlie L. Smith, who is equipped in every way to serve his office well. The Board, representing its thirty-five member institutions, reports to the International Convention. From the offices of the Board, there is sent out to all churches useful literature to help them in preparing for the observance of student recognition services and special Christian Higher Education Sundays. The Board serves an extremely necessary function in the educational program and progress of Disciples.

DURING the current year of emphasis on stewardship Disciples dare not neglect the stewardship of the *minds of their youth.* If the stewardship emphasis stops with the local church, with missions or with benevolence, it has undone one of the most fruitful aspects of the work of the church: Christian higher education.

What kind of education does the average Disciple want the young people of his church and his family to have? If it is entirely secularized, there is a good chance that young people will come back with a decreased interest in the church and for the things for which the church stands. One must not blame the youth. One must expect them to bear the mark of the kind of education they receive. Disciples must accept a large part of the responsibility of directing their young people's attention toward a church-related college.

But stewardship must not stop with turning the attention of youth toward a Christian higher education. Stewardship must include a genuine interest by Disciples in the problems and progress of those schools that serve the brotherhood, and especially those that serve the particular states or areas in which they live.

STEWARDSHIP means undergirding the church college with a financial support that bespeaks the character of the local church. It means that disciples must include the church-related colleges in their regular church budgets so that the colleges may be able to plan the extent of their programs for the future. It means that Disciples work for as close a relationship as possible between the churches and the church colleges for the mutual benefit of both.

Disciples of Christ have a great heritage in Christian higher education. As churches of the movement spread across the United States, colleges were also established in strategic areas to provide proper education for youth. As good stewards—"wise users" of what they have—Disciples of Christ ought to see to it that their church colleges are equipped and staffed adequately to be used of God in one aspect of the divine task to "teach all nations."

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*Mr. Hamlin, minister of the Christian church in Hampton, Virginia, formerly was associate professor of religion at Atlantic Christian College, Wilson, N. C.

A Congo Journal

Eager Inquirers and Hungry Goats Leave a Missionary Little Time For Rest When He Makes A Trip into the "Bush"

By A. C. CUPPY

NOTE: *The following account of evangelistic work in the Belgian Congo was contained in a letter written by Mr. Cuppy to friends in the United States. The author is a missionary in Congo with The United Christian Missionary Society.*

PASTOR Ntange Timothy and I left Mondombe on Wednesday to begin our trip into some of the remote districts of the area in Congo served by Disciples of Christ. We took with us two African boys who would help cook and "keep house" while we were conducting all-day meetings or "ingatherings."

We boarded a three-canoe ferry and crossed over the Tshapa River just six miles down the river from the station. That lost us an hour, because paddling and poling is slow! Then on we went into areas I had not seen before, heading southward and a bit westward toward the Kasai where our friends the Methodists and Presbyterians have their huge missions in the grasslands. Along the way we passed three regional schools of Disciples of Christ.

We drove about 114 miles in five and one-half hours despite the fact that we were traveling over some of the best roads I have been on for some time. We finally came into the village of Yosaswa in our Yoye district where we were to hold our first ingathering.

Yosaswa is a long village laid out under state direction, with a uniform architecture that shows evidence of state planning. At the far end we came to our church and school. Also there was a house for the traveling preacher or missionary who might pass through, as well as two houses, one each for the teacher and the "principal" (regional head preacher) for the Yoye and Ekuku areas. The teacher was a young fifth year unmarried graduate who led the singing for the principal and stood before his class like a little banty rooster trying to exert authority.

All the buildings were of pole and mud construction with layers of big round leaves covering the roofs. My house had two rooms off a central breezeway. A little leaf lean-to was the kitchen. The house had no doors nor even bars for the windows. One is really on show every minute, and privacy is practically nil. During the night a dog kept pulling at the mat that had been hung at the entrance to the breezeway, trying to get in. Great for breaking into one's dreams!

WE had begun that evening with a preaching service ten minutes after we arrived, and then we had gone immediately into a questioning session for those "inquirers" who had been in pastors' training classes for six months and had come in to the ingathering to be baptized. This year I have just been visiting each district assigned to me, trying to meet my teachers and get some idea of the problems they face, so I have not been doing the work of nurture and religious education that I hope to do later. I have been screening the inquirers—7,000 this year—and have taken care of collecting offerings, settling church problems and paying the teachers their six months' salary, an average of about seventeen dollars.

In the Yoye district we collected forty dollars in offerings and paid out about eighty dollars in salaries to our lay preachers and teachers. Despite the fact that there were some disappointing aspects of the work in this district, there were more than two hundred persons in the ingathering, and we held a baptismal service in the nearby swamp for forty-two souls.

We finished our work on the afternoon of the fifteenth and left in the rain to drive for two hours over a bad road. We had to drive in low gear or in second gear much of the time. We were stopped by a huge crowd at Bosokofela in the Ekuku district. The local pastor had decided that he wanted his baptisms at home rather than at the ingathering.

WE did not feel that we should let this catechist get away with such a breach of plans in our very tight schedule, but nonetheless, we stayed over night to try to take care of the people. We examined the *bakimi* (inquirers) and signed their baptismal certificates that evening by lantern light.

I slept in the teacher's tiny mud hut. The hut was new as was most of the village, which had been moved to this location by the state, so the walls were damp. Water was seeping up through the mud floor and it even stood in a puddle in one place. There were no doors or windows yet—just open doorways and ventilation holes knocked through the walls for my benefit. There was not even a mat here. Something—a dog or goat—meandered through the central room during the night. A wild animal aroused me with its screams at the edge of the church yard clearing. I haven't as yet gotten used to Congo night noises or learned to sleep through them!

Early in the morning on the sixteenth we held a prayer and preaching service at Bosokofela and then went off to hold our baptismal service. We wandered off down a jungle path, and I began to wish I could photograph it all in sound moving pictures so others could enjoy the experience, too.

—Photo by Ellsworth Lewis

Ned Roberts, Clarence Williams and Dick Dodson, Disciples missionaries, assist Congo preachers in baptisms at Mondombe.

The people were in a cluster. Christians were in the lead. Then came the inquirers and the curious. Conversation dropped off and each seemed lost in his own thoughts. The people marched quietly on, over fallen trees, through green foliage manioc gardens, under towering jungle trees, up and down the rolling terrain, and on around huge ant hills, some of which were thirty feet and better in height. As we walked along I could hear the sound of fallen red berries popping under our feet and I could hear the noises made by the awakening birds.

After we had walked about a mile we started down a steep descent toward the swamp. A few voices came echoing up from its surface and finally the line slowed up around a sharp bend. There in a little depression was our "baptistry"—a flowing swamp rivulet that made almost two feet of slowly flowing coffee-colored water. "And" forty-one "were added unto the Lord that day."

As we wound back from the swamp, and as the old church members came forward to greet the new members with glad greetings and warm admonitions, one could sense a change in the baptized. The solemnity had passed. A gaiety, a happiness—to some almost an ecstasy—had come. And then on the trek out of the jungle, back through the gardens and through a narrow village street, advice, blessings and friendly greetings echoed off the jungle walls.

THEN there came the cry, "*Bondele* (white man), I want the Book." Thirty-seven of the forty-one came up

with their hoarded twenty-five cents to buy a New Testament in the Lonkundo language. All can't read themselves, but very few families today lack someone to read to them.

We pulled out after holding communion service for them, and in an hour we were in Eul' Elomi where we were to have been the night before for our ingathering. The motor had pounded along and not flown to pieces for the 150 miles we had come from Mondombe. We were almost to the Lomela River, the border of the Kasii area. By 10 A.M. we were at work again, preaching and questioning the throng of inquirers —180 or more!

THE head evangelist, Mooka Joseph, and Ntange Timothy carried the brunt of the examining, with my listening in or adding a question if I felt there was reason. We didn't finish, so at sun-up the next day we went on to finish passing those who knew Christ.

At the evening preaching service the night before, a man had been so moved by the evangelist's sermon on Romans 12 that he had asked us to hold up the baptism until he could go home and get some witch doctor medicine out of his house and let us destroy it.

The villagers of Eul' Elomi hadn't had time to build the usual guest house of poles and mud, so they had "leafed" it—walls, roof, doors and all. Such was my house. Since my walls were like paper, the sound of the games to the tune of throbbing drums reverberated within my house until after 11 P.M. At around 11:30 laughing, shouting groups of young people began to stream by. At 1:30 A.M. goats started eating my leaf hut, and I had to chase them off. At 2:30 and again at 3:30 they needed some more scaring off. And then, before 5 o'clock, the local preacher got ambitious and started sweeping the ground around my house with a dry palm frond broom. My night's rest was shot for sure!

At 11 A.M. the next morning we were off to the stream for baptisms. The sun took that moment to burst out of the overcast and pour down on the double line of scantily clad baptismal candidates and the throngs of church members and others who took part in the 45-minute walk and hymn-sing down the rocky road to a small creek.

AT long last we arrived at the bridge over the creek. The Christians passed over and found a shady spot from which to watch and send forth their hymns. But the 152 candidates stood in a double line and filed across and down to the shallow creek four at a time during a verse of a hymn. Then one of the pastors invoked the blessing and four new Christians arose to climb up to a new life.

After the long walk home I attacked my third chicken for this trip with vigor. It needed it, too. After dinner we had the usual business session and tried to clear up some of the local district problems. We were short three preachers for villages that already had churches. Besides this problem there was the plight of the many other *churchless* villages.

One village had a church and a teacher's house almost done, and a member brought us in a large offering. "Can't you see our desire for a teacher to come and live among us?" he said. "Why can't you give us a teacher?"

Then it was time for the closing preaching service and communion. I preached the closing message on Luke 9:51-62, speaking of four ways some have answered Jesus' call, "follow me." With so many at the service we had made up more than two hundred leaf cups to augment our three trays. Then an elder passed out the cups and another followed with a bowl of pineapple juice—the only juice available there—and each dipped up his cup full. Then to top off the meeting, Ntange's beautiful prayer asking the Holy Spirit's guidance and watchful care over the newly won was moving.

The ingathering was over, but it's never really over until you have waved your last goodbye and shaken the last village elder's hand. So, "Bondele, I want the Book." "Book of hymns, is it there?" "French books, too!" I tried to hold a book sale and I was literally mobbed. I tried putting my book box in the back of the panel truck and selling out through the back doors, but the press was so great that the people started bending the doors. I tried to form them into a line but they wouldn't move. So, I just had to give it up as a bad job and listen to all the complaints the rest of the evening.

Anyhow, I got all the preachers and teachers paid. Their offerings exceeded their payroll a bit. Of course there have been the travel books to sign so the state will let our preachers travel. People are constantly coming up for medicine. They come with a smashed hand needing attention, sore feet, coughs, boils, or inflamed eyes. And every time I try to send any to a state dispensary they always answer, "But their medicine has no power like that of the Mission."

THERE is real truth in it, too. Ours is administered in love and in the name of Christ. Yet how little one can do! This area has a 13 per cent incidence of leprosy, with some of these villages running 30 per cent, and there is not a leprosarium or doctor in residence among them. Our little colony at the station is already overflowing with about 200 lepers.

Tomorrow it will be Yankolanpenda and another ingathering in the Mogi district. So tonight I'll try not to hear the monotonous tones of a concertina, crickets within and horsehead bats without, drums in the distance, and, oh yes, the ever present wheeze and bleat of the hundreds of goats that roam everywhere.

When the Family Worships Together

By JANET SUGIOKA

A SENSE of security is one of the basic needs of every human individual. It is also one of the most difficult of human needs to supply.

Sometimes we feel that we have made some progress. We no longer have to be careful to avoid the charge of a wounded mammoth or cave bear as did our prehistoric ancestors. We no longer carry our guns to church as did the early settlers in America. Modern drugs and medical research have helped to allay many of the diseases which used to scourge mankind.

On the other hand, typhoons, earthquakes, hurricanes and tornadoes still cause terrible devastation. Floods and fires still take their toll. As we conquer one disease new plagues arise. And worst of all, man's own scientific knowledge has produced the most frightful weapons of all, weapons which some scientists believe to be capable of wiping out the whole earth.

We can take refuge only in God. And the only security in which we can put our trust is a spiritual one.

One of the best ways to achieve this security for ourselves and our children is to revive or continue the practice of family worship. A few minutes a day spent together in the presence of God can give a sense of power and joy to each member of the family. The coming together of the family to express their thoughts to God and to listen for God's answer creates a sense of family solidarity that is based on enduring values which will never change or be removed.

In the light of God's love, even family problems may dissolve and difficulties may be smoothed out by praying informally and sincerely together.

The service should not be too elaborate or formal. Perhaps an appropriate reading from the Bible, a prayer, an illustration or story for the younger ones is all that is necessary. Children and parents might take turns in planning and leading the services. Thus the worship will include various age levels, and this is good for all.

Certainly some of the material used should be on the child's level of understanding; yet often a nursery approach is continued too long. It is good for children to hear and to have sink into their unconscious memory the magnificent cadences of the King James version of the Bible even though every single word may not be immediately intelligible to them.

Many Helps Available

There are a great many helps available to parents and to young people who wish to practice a family worship period together.

Two recent ones are *When the Family Prays,* by Hazen G. Werner, a concise discussion of the values and methods of making religion effective as a family affair; and *Worship Time,* compiled by Edward D. Staples, a book of daily devotions for families with young children. Both of these are published by The Upper Room, Nashville, Tennessee. And both are valuable aids for those who wish to worship God as a family group.

—RNS Photo

This new church at Sindo, Korea, is being built by United States servicemen as part of the United States Armed Forces Assistance to Korea program. Many other projects of a similiar nature are being carried on under the direction of Christian relief agencies.

A Long Road Back

An Observer Reports on Conditions in South Korea

By MRS. HARPER SIBLEY*

NOTE: *The Church World Service department of the National Council of Churches of Christ in the U.S.A. works in many parts of the world through the Department of Interchurch Aid and Service to Refugees of the World Council of Churches. Disciples of Christ share in this work through the Week of Compassion.*

NEVER can I forget what I saw in South Korea a year ago. With my husband, who has served for many years as the chairman of the Department of Church World Service of the National Council of Churches, I was invited by UNKRA (United Nations Korean Relief Agency) to come to Korea to study the desperate needs of the twenty million homeless refugees. We also were asked to assist the representatives of Church World Service already in the field to enlarge their relief programs and to make them more effective.

I have heard that there are four million orphans in Korea who have lost their fathers as village after village was wiped out in the dreadful civil war that surged across the length and breadth of the Korean peninsula. This, of course, can be only an estimate, but in Pusan alone I personally saw thousands of piteous little waifs gathered into temporary orphan asylums, wearing the strangest assortment of children's clothing taken out of refugee consignments from the United States and elsewhere. Babies were lying in rows like books on a shelf. Older children were crawling or toddling around in roomfuls of humanity. Still older children were being given primitive instruction by devoted teachers.

As you can be sure, Church World Service was giving every possible help to the men and women who had taken these orphan children in, by supplying medicines, powdered milk, vitamins, clothing and other supplies, and above all, understanding and sympathy.

But it was doing other service even more appealing and much more constructive. Church World Service had gathered together hundreds of destitute widows with small children.

Provide Employment

The first essential was to provide some kind of employment for these distracted women so that they might earn money to buy enough food for themselves and their children to keep alive. In a city overwhelmed by countless refugees sleeping under bridges, in packing boxes or on the streets, a few rooms were found in which sewing and weaving groups could be established. Materials and patterns were imported from Japan. In these crowded rooms opportunity and hope came into the lives of human beings.

No Place to Live

Still these women and children had no place to live. The workers found an open piece of ground and built there a group of homes for widows. The homes consisted of one small room and a tiny kitchen. But that room and that kitchen belonged exclusively to a widow and her children. A hundred such homes were constructed in that tract at a cost of a few hundred dollars each, and into each moved the widow of a Protestant pastor who had been killed or missing.

On this tract there was provided a nursery building where the children could be gathered during the days so that the widows could be free to work and earn what they could. There was also built a sizable shed in which were established looms and weaving machines brought over from Japan. In this shed the widows might find work near at hand.

Then came the problem of discovering markets for the production of these women. Here the church people of the United States have helped and will continue to help, but the problem is a major one for the staff in Korea.

Women Thankful

I have never seen women more thankful for the help or more completely appreciative for what is being done for them. Nor have I seen a more appealing group of women, even under these desperate conditions. My husband says that he thinks the Korean people, as a whole, are perhaps the best looking people of any land. Certainly these widows of pastors were amazingly neat, clean and attractive. But my heart grieves constantly when I stop to think of the future of these little children.

*Mrs. Sibley is a former president of United Church Women, a department of the National Council of Churches.

Congo Council Proposed

A MOVEMENT for a Christian Council in the Belgian Congo is under way. A recent issue of *Congo Mission News,* reports Ecumenical Press Service, tells of the meeting of a preparatory conference for a "Consultative Council of the Church of Christ in the Congo."

The Congo Protestant Council which unites several missions in the country had, according to the article, felt that "the time has now come to initiate contacts on a wider and more comprehensive scale, in order to bring home to members of the Church of Christ, scattered through this vast territory, their interdependence and essential fellowship in the Master."

The representatives at this preparatory conference did not speak officially for the mission bodies from which their churches had grown but were rather individuals representing their churches. The conference adopted four resolutions concerning unity and cooperation and chose six men to meet with the Congo Protestant Council at its next meeting.

Classroom and Campus

edited by H. L. Smith

The College of the Bible
Lexington, Kentucky

WHEN the board of trustees holds its semi-annual meeting in March, it will be the largest board meeting in the history of the college. The constitution and by-laws have been amended to provide for a board of 18 to 48 members instead of the previously limited maximum of 30.

Roscoe Pierson, librarian, is making an extensive collection of local church histories and invites each church to send in copies of local church books, pamphlets, folders, or even newspaper articles in connection with centennials, anniversaries, building programs, or other special observances.

Dr. Riley B. Montgomery began his term of office as president of the International Convention on November 1. The next assembly will be held in 1956 at Des Moines. Twenty years before the Des Moines convention, another man from The College of the Bible was elected president of the International Convention. The late Dr. A. W. Fortune, professor of pastoral theology, was elected in 1936.

Bethany College
Bethany, West Virginia

The first issue of the 1954-55 *Literary Harbinger* was released in December. Featured was a new cover designed by members of the art department. The *Harbinger* first appeared on the campus last year and is devoted to original works of a higher type which are submitted by Bethany students, alumni, and members of faculty and administration staffs. William Allen is editor-in-chief.

Dr. and Mrs. Perry E. Gresham have contributed $100 to be used for prizes in the first annual Burns Essay Contest. The contest is sponsored by the English department and prizes are awarded at the annual Robert Burns dinner in January.

Rabbi Burton E. Levinson, spiritual leader of the Temple Sinai, Pittsburgh, lectured recently on "The Jewish Religion and the Christian World."

A series of high school College Day programs was held in five eastern states in December in which Bethany College representatives participated. Eighty-five high schools were visited by Gerald A. Guild, director of admissions; Richard Boyd, alumni secretary; and Dr. E. D. McKenzie, head of the modern languages department. They joined other college representatives in a series of interviews and lectures at senior class assemblies.

Culver-Stockton College
Canton, Missouri

"Now in the Days of Youth" was the theme of Religious Emphasis Week. Guest speakers were Wade Rubick, practicing attorney of Kansas City, Mo.; Robert Williams, a young Presbyterian minister; and Mareta Smoot, of The United Christian Missionary Society. The activities of the week included a mock trial and two chapel services. The guests appeared in various classes to discuss the theme of Religious Emphasis Week and world problems.

Recent chapel speakers include Dwight C. Stewart, ministerial student at Drake University; Roy Griggs, junior at Culver-Stockton and student minister; and William K. Herod, pastor of the First Christian Church, Brookfield, Mo. Mr. Stewart and Mr. Herod are Culver-Stockton graduates.

Dr. John B. Alexander, dean of the faculty, announced the selection of two students to appear in the publication *Who's Who Among Students in American Colleges and Universities.* They are Patricia Clark, Kahoka, Mo., and Joyce Acuff Minor, Des Moines, Ia.

Disciples Divinity House
Chicago, Illinois

Twenty-five Disciples of Christ students are registered in the Federated Theological Faculty of the University of Chicago. Eleven of these received scholarships from the Disciples Divinity House, and another eight have received such scholarships during their years at the university.

All but three are graduates of Disciples of Christ colleges or seminaries or other church-related schools. Disciples' schools represented in the student body include Drake, Atlantic Christian, Hiram, Chapman, Transylvania, Lynchburg, The College of the Bible, Butler, Texas Christian, and Bethany.

Of the twenty-five students, sixteen are married. The high proportion accentuates the need in Chicago for living quarters for married Disciples ministerial students at the university. Preliminary studies of how the need may be met are already under way.

Drake University
Des Moines, Iowa

The most recent additions to the campus are Charles S. Medbury Hall, new home of the Divinity School, and the Oreon E. Scott Memorial Chapel. Funds for the Divinity School's new home were raised by Christian churches of Iowa and by individual donors. The chapel is the gift of Oreon E. Scott, leading layman among the Disciples of Christ. It is designed for individual worship and meditation. Furnishings in Charles S. Medbury Hall are being provided as memorials by alumni and friends of the Divinity School.

A new pharmaceutical chemistry scholarship has been set up at Drake by funds donated by Odor-Aire, Inc., of Wichita, Kans. The "Odor-Aire Scholarship" will be paid annually to the university to administer to a worthy student. Recipient of the first award is Samuel Williams, a sophomore in pharmacy from Clinton.

Under the direction of James J. Fiderlick, head of the drama department, the Drake University Theatre is presenting five major productions this season. The remaining three are "Hamlet," Feb. 17-19; "The Crucible," Mar. 17-19; and "The School For Husbands," May 12-14.

Drake Children's Theatre Matinees presented "Puss in Boots" in November and will offer "Ali Baba and the Forty Thieves"

Lynchburg Seniors Named for *Who's Who Among Students*

Pictured here are the Lynchburg College, Virginia, seniors whose names will appear in this year's edition of *Who's Who Among Students in American Universities and Colleges:* Left to right, John Brodmann, Atlanta, Ga.; Bill Schuermann, Vinton, Va.; Sarah Schuermann, Vinton; Barbara Waugh, Surveyor, W. Va.; Margaret Dowdy, Lynchburg; Nelly Finch, Rustburg, Va.; Frankie Sibold, Newport, Va.; Don Freeborn, Richlands, Va.; Carl Howard, Fredericksburg, Va. Not in picture is Kathy Davis, of Summerville, S. Carolina, who was not present at the time the picture was taken.

on March 26-27, and "Little Red Riding Hood" on May 28-29. The Children's Theatre is under the direction of Portia Boynton.

Kansas Bible Chair
Lawrence, Kansas

In addition to the academic work of Bible teaching, a varied program of religious and social activity for Christian church students at Kansas University is maintained at Myers Hall. This year the Disciple Student Fellowship has made a more aggressive attempt to reach the more than 500 Christian church students on the campus. While no one working with students on a campus of a state school is satisfied with the number of students reached for religious activities, it has been felt that this year DSF has reached as many students in proportion to those on the campus as has any body which maintains a student center here.

The enrollment in Kansas Bible Chair this year is 212 students for university credit and eight without academic credit. Every semester, some students are planning to enter the ministry and intend to do their graduate training in some regular church seminary. In addition, there are townspeople, house-mothers, wives of students, and visitors from the vicinity of Lawrence who attend the classes. In the one correspondence course offered, 65 students have enrolled, 45 of whom have completed the course and 20 are currently studying in this way.

Lynchburg College
Lynchburg, Virginia

Dr. Frank C. Laubach was guest speaker at E. C. Glass Auditorium. Dr. Laubach is the world's foremost authority on problems of adult education. His appearance was sponsored by the Woman's Club of Lynchburg, the Council of Church Women, and the Ministerial Association.

William A. Mills of the class of 1951 forwarded the royalty of his article published in the April issue of *Nucleonics,* titled "Fast-Neutron Dosimetry in a Small Tissue-Equivalent Phantom," to the Living Endowment program of Lynchburg College.

Bob Branham, a senior, has been awarded the James T. Davis Art Scholarship. Given for the first time this year, the scholarship will be awarded annually to an outstanding student majoring in art. The recipient is given $150 for the year.

The Fine Arts and Lectures Committee sponsored the presentation on the Lynchburg campus of a concert by Alfred Medinets, baritone. Mr. Medinets launched his musical career in 1952 when he appeared in "Carmen" with the New York City Center Opera Company.

Professors on sabbatical leaves this year include Mrs. Ruth R. Bahous, Dr. Bronislaw E. Matecki, Mervyn Williamson, and Mr. and Mrs. Walter R. Wineman.

Northwest Christian College
Eugene, Oregon

Northwest Christian College recently purchased a residence located on the northeast corner of the intersection of Eleventh Avenue East and Alder Street in Eugene. This property will provide additional housing which will be needed in the near future.

Dean Violet Maughan presented Elaine Sylvester, freshman student from McKinley Park Christian Church, Tacoma, Wash., an award of $300 from the ESTARL Fund. The purpose of the fund is to give assistance, when it is needed, to young men and women entering the fields of the ministry, missions, directorships of youth work and religious education, and church music.

Sandra Riggers from the Englewood Christian Church, Portland, was awarded a $300 scholarship by the Junior Achievement of Portland, Oregon, Inc. in recognition of her excellent record with that program.

Recent chapel speakers were Lester Jones, minister of the First Christian Church, Albany, Ore., and Ernest Worden, minister of First Christian Church, Springfield, Ore.

Phillips University
Enid, Oklahoma

Phillips University was approved by the National Council of Kappa Delta Pi, national honor society in education, for the establishment of a chapter at Phillips. The chapter was chartered as Theta Zeta Chapter on December 11. Among the membership requirements are a minimum of 2.2 grade average which is above a *B* average, completion of six hours in education courses, promise in the career of teaching, and demonstration of leadership in campus life, school and church.

Blue Key and Cardinal Key, national scholastic honorary societies for upperclass men and women respectively, cosponsor an annual Foreign Student Fund campaign to raise money for the cost of housing students from other lands who are studying at Phillips. This year the goal is $2,200.

A new Y.M.C.A. group, affiliated with the Enid Y.M.C.A., was organized this year. William Haas, a sophomore from Indianapolis, Ind., is president.

The Phillips University Science Bulletin is being published by the science department of the university under the editorship of Professor Domer Dougherty. It will have quarterly publication and will be distributed free to about 300 high schools.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion has been selected by the Russell Sage Foundation as one of five theological seminaries where pilot studies on the place of social science in ministerial training will be carried on. The purpose of this project is to study the roles the modern parish minister performs and to discover how the social sciences can contribute most effectively to provide him with the knowledge and skills he needs. The study will be conducted by Samuel W. Blizzard, who is on leave from the Pennsylvania State University.

The annual Lectureship of the School of Religion and the mid-winter Indiana Christian Ministers' Retreat will be held February 22-23. Dr. John A. Mackay, president of the World Presbyterian Alliance, will bring a series of lectures on theological problems in the present situation. Dr. Leslie R. Smith, Central Church, Lexington, Ky., is the speaker for the ministers.

The Third European-Holy Land Travel Seminar will be offered for the summer of 1956. Because of the World Convention in Toronto, no tour is to be conducted in 1955.

Atlantic Christian College
Wilson, North Carolina

Atlantic Christian College was the recipient of an $8,000 grant from the Christian Board of Publication to be used in a stepped-up program of development in the Hardy Library at the college. The Atlantic Christian College library was built in 1951. The grant from the Board is to be used for study and other necessary activities to enlarge and improve the growing library.

Texas Christian University
Fort Worth, Texas

Oil portraits of Dr. M. E. Sadler, president since 1942, and Dr. L. D. Anderson, chairman of the board for many years, were recently presented to the university. The paintings were done by Elmer W. Greene of New York City and will hang in the Mary Couts Burnett Library with those of other T.C.U. leaders.

Fourteen members of the faculty are engaged in research projects ranging from a study of the second campaign at Dhiban (ancient capital of Moab) to the rhythmic growth rate of children. They are working under grants from the university's Research Fund Committee.

Dr. William L. Reed, distinguished professor of Old Testament, is doing the work on Dhiban. After six years of research, Dr. Charles F. Lehman, head of the department of music education, has perfected the Rhythmic Growth Rate machine to predict aptitude to music for children as young as four years. The machine may be used to measure aptitudes in fields other than music. Dr. Lehman is writing a book on "The Rhythmic Growth Rate of Children," based on the tests made with the machine.

Christian College of Georgia
Athens, Georgia

Dr. Carter E. Boren, chairman of the department of philosophy and religion at the University of Houston, has been appointed dean of Christian College of Georgia. Paul E. Howle has been acting dean in the ad interim period following the resignation of W. W. Wasson.

Eureka College
Eureka, Illinois

Two features marked a 3-day Christian Vocation Conference held here recently. The entire faculty and student body participated in the program, and every faculty member helped in leadership of a panel discussion group. Dr. J. Edward Dirks of Lake Forest, Ill., College as guest leader explored the biblical basis for concern with the work of the student and the teacher, seen as a vocational channel for serving God. President Ira W. Langston stressed the need for self-discipline in order to develop skills and a sense of purpose of life.

Are Bible Women Needed?

Disciples of Christ in India Look at a Once-successful Technique of Evangelism in the Light of Social Change

By MILDRED REYNOLDS*

ONE hot, rainy day this past summer Bible Women began to arrive at the mission station of Disciples of Christ in Bilaspur, India. They came from Mungeli, Kota, Fosterpur, Takhatpur and Damoh and from the churches in the villages surrounding Bilaspur. A conference was beginning. As the week went on, the rain continued, but it did not dampen the enthusiasm of these faithful women.

We had not held a meeting like this for about seven years, and the leaders of these Bible Women felt a keen desire and need to talk over the new attitudes and trends of their work with the missionaries. So in attendance were Miss Ethel Shreve from Takhatpur, Miss Miriam Terry from Mungeli, Mrs. Deborah Peters from Kota, Mrs. Peter Solomon from the Damoh area, and myself from Bilaspur.

We were thrilled at the way these women responded to the questions placed before them. We reviewed the work from the beginning days, starting with the days when Miss Mary Kingsbury would have her horse-cart drawn up to her door every morning at seven o'clock. Away she would go with her women helpers to work until twelve o'clock in the homes of the town of Bilaspur. At three o'clock in the afternoon she would repeat this procedure.

We recalled the days when little, slim hands reached out from behind the gunny sack over the doors of the homes and beckoned us to come in. We remembered how these workers went behind these closed doors, taking with them many strange things of the world outside, the greatest of which was the message of the Saviour.

The women listened as our Bible Women taught, and many believed and learned to pray. They learned lessons on health, temperance, baby care, and practical procedures in illness. They learned to sew, knit, read and write. The Bible Women not only taught the women of the homes, but they asked them to educate their children and often took the children to the schools and kindergartens.

The Hindu and Muslim women in the past had a chance to learn of the outside world through these workers. In this conference we asked, "Are these things necessary now?" These non-Christian women go out with their husbands now, attend lectures and send their children to schools without any urging. The sick are sent to the hospitals. These are new days. What about our work through the Bible Women? Is it finished? Can the Indian church do the visiting and spiritual teaching in the villages and in the Christian homes?

Much Heart-searching

Among the little group there was much heart-searching. Some seemed to feel that the need for social service in the homes is not so great now since the government is doing so much, but they agreed that the need for *spiritual* teaching is even greater than it was fifty years ago. It is met with more opposition, and yet if it is given in the spirit of the Lord there is much more hope now than in former years.

Another problem we faced was that of finance. Can the Indian church afford to pay these women for this work, or should it be done as volunteer service?

The mission boards are sending out trained social service workers these days. In a way these Bible Women have been social service workers all through the years, but we have insisted that they be called Bible Women so that they and the people whom they visit would always remember that whatever they did it was done in Christ's name and for his sake. And no home was supposed to be visited or any task done until the people of that home listened to the Bible lesson.

There are only twenty-five Bible Women in our entire Mission now, and we are trying to get the Indian church to take over the task so that these workers may push on to the villages where the need for spiritual teaching of Christians is very great. All through the years our policy has been to place Bible Women in the villages, but we have never had enough. Even those who are teaching in the towns go out to the near-by villages regularly.

Need for Bible Women

There is need for many of these Bible Women to work in the Christian hospitals and sanatoriums, and some of them do serve in that way now. For many years to come the village churches will need them, although we are trying to get the wives of the village ministers to do this service as a labor of love for their Master.

The keynote of the conference was "Looking Ahead"; and it was with a real sense of joy and accomplishment that we looked backward, and with hope for the future we look ahead. These Bible Women will continue to serve their Lord whether paid or unpaid, and they shall work to bring in his kingdom.

*Mrs. Herman Reynolds is a missionary to India with The United Christian Missionary Society.

The photo at left was taken at the conference of Bible Women in India. Left to right are Miss Ethel Shreve, Mrs. Herman M. Reynolds, Mrs. Peter Solomon, Mrs. Deborah Peters, and Miss Miriam Terry. Miss Shreve, Mrs. Reynolds and Miss Terry are missionaries with The United Christian Missionary Society.

Work Camps

Projects for Young People Scheduled by World Council

ECUMENICAL work camps, under the sponsorship of the Youth Department of the World Council of Churches, will once again be held throughout the world during the coming summer. These work camps will be held in twenty-one countries. In 1954 ecumenical work camps were held in twenty-three countries.

The countries participating in the 1955 work camp program are Austria, Belgium, Brazil, Egypt, Finland, France, Germany, Great Britain, Greece, Holland, India, Italy, Japan, Jordan, Korea, Lebanon, Malaya, Philippines, Sweden, Switzerland and the United States.

Each camp will be comprised of twenty-five to thirty young men and women between the ages of 18 and 30 who will work together on a camp project. There will also be opportunity for worship, Bible study, discussions, excursions and activities for the local community. In order to insure as much diversity as possible, only three to six Americans will be accepted for any one camp abroad.

In the United States, work camps will be held in Arizona, North Carolina and Missouri. The American work camps will be held in cooperation with the United Christian Youth Movement of the National Council of Churches.

Women and WORLD HIGHWAYS

Praying Christians Unite in Praise

By MIRIAM EVANS*

ON the first Friday in Lent each year, praying Christians around the world are united in a common service of prayer and praise to our Heavenly Father, through Jesus Christ, our Lord, who has called us all to be one in love. The first observance took place in 1887 when Presbyterian women held a day of prayer for home missions. A few years later, Baptist women issued a call for prayer for foreign missions.

In 1919, the same day was observed for prayer for both home and foreign missions. The next year, Canadian women joined in the observance. As missionaries heard of it the day was observed in more and more countries, until this year on February 25, 129 countries will be linked in the bond of prayer. Undoubtedly there will be others uncounted, for neither iron nor bamboo curtains can offer barriers to prayer.

Each year the service comes from a different country. This year it has been written by Miss Jorgelina Lozada, a minister of Disciples of Christ, Buenos Aires, Argentina. The theme is "Abide in Me" (John 15:4). Following is the Call to Prayer issued by the national World Day of Prayer committee.

> *THE mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting.* Psalm 50:1.
>
> Come with the comfort of his love abiding;
> Come with the sense of his grace, divining;
> Come with the knowledge of his wisdom, plenteous;
> Come with the sureness of his power, endless;
> Come with the joy of his presence, radiant;
> Come with the hope of his promises, certain;
> And *abide* in prayer
> with him and with Christians everywhere, from the rising of the sun to its setting on this World Day of Prayer.
>
> We will be raising our songs of praise and adoration in a thousand differing tongues—but one faith. We will be making fervent petitions in simple chapels, under thatched roofs, in humble churches, in great cathedrals—but with one Christian hope for brotherhood and peace.
>
> Let us as branches of the one great life-giving vine, abide in Him and in fellowship with one another, that his kingdom may come.

It will first call the women of the Tonga Islands, near the international date line, to prayer where they will be led by their great Christian Queen Salote, whom the entire world came to know at the time of the Coronation of Queen Elizabeth II.

The next countries to answer the call in close succession will be the Fiji Islands, New Zealand, New Hebrides, Australia, Indonesia, Japan and Korea. As the day progresses, Christians of India, Pakistan, the Near East, Africa and Europe will join the mighty chorus of song and prayer until the day dawns on our far eastern shores.

In Korea

From *Pusan, Korea,* came this report from a Canadian missionary: "Last night I attended a meeting sponsored by the women's missionary societies of three of these churches, and it was good to see the joy with which these women gathered and observed the day. Practically all of them had taken part in these meetings in their home churches in past years; some of them had suffered imprisonment in 1941 for having distributed the World Day of Prayer programs and sponsored the meetings. For many, this was the first opportunity they had had to take part in this prayer meeting since the war, and it was a real occasion for them, and there was such a happy atmosphere."

In Lebanon

A Presbyterian U.S.A. missionary in *El Mina, Tripoli, Lebanon,* wrote—"Twenty of the active members of the El Mina Church Woman's Society were invited to a luncheon at the home of Dr. and Mrs. Boyes, El Mina.

"During and between courses there were Bible readings, short devotional talks, and prayer offered by various members. The president of the society in her opening talk read President Eisenhower's call to all men of good will to observe the day. All present were thoroughly enthused with the renewed knowledge of their responsibility for spreading the Christian message.

"At 2 P.M. each member of the society left to gather in friends. It may surprise you to know that among the active members was one from the Maronite Church (sect of the Catholics) and seven members of the Greek Orthodox Church. We also had three American missionaries as guests. When the church service started at three o'clock, one hundred women were already seated. We followed the regular world program, but of course in Arabic."

In India, Japan, Fiji

From *Chittoor District, South India,* came this message: "We are again in Lent. The Women's Day of Prayer is well observed here. This year over 400 ladies came to Madanapalle for its observance. Four other centers had similar meetings, though on a smaller scale."

From the Commission on Public Relations of the National Christian Council of *Japan* came the following: "World Day of Prayer meetings were held in Tokyo and other cities all over Japan on March 5, and special programs were planned in all the Christian schools. The offerings will be used for relief in Okinawa and Korea.

"In Tokyo, a crowd of about 800 attended an afternoon and evening service at Fujimicho Church, with about ten different nationalities represented among those attending. The Tokyo Council of Church Women cooperated in the preparation of the programs, which were printed in both Japanese and English."

From *Suva, Fiji,* we had the following: "Our Indian service was held at 6:30 A.M. and the church was full of women, nearly all Indians, but some Fijians and Europeans. We had ordered our Hindi copies of the service from Allahabad, India. We felt it a great honor to share in the service, especially as the author this year was an Indian Christian, the loved, and respected Sarah Chakko. We felt, too, we were sharing in the great fellowship of women in all countries of the world.

In United States

The first services reported in the United States are in the migrant camps in Florida before the workers go to the fields. There have been all-night vigils in homes, hospitals, and denominational headquarters, participated in by individuals who held the chain of prayer. Thousands of churches across the country open their doors for prayer from 8 A.M. to 8 P.M. A group of ministers of Harlan, Iowa, serve breakfast to men before they go to work and hold a prayer service with them.

Women's services in many communities begin at 10 A.M. Often a sacrificial luncheon is served at noon and the group continues in prayer in the afternoon. In other cities, a noon-hour prayer service is held in downtown churches, and in some cities services are held in business houses. In smaller communities, business houses close from 2 to 3 P.M. so that all can attend a union service. Mayors and governors in many states issue proclamations calling all citizens to prayer. In 1954, President Eisenhower gave an informal call to prayer over television.

There are an ever-increasing number of children's services held after school in churches, as well as in schools. There are also many evening observances for the entire family where united children's choirs and groups of young people take part in a dramatic presentation of the mission projects to which the offerings go.

Interdenominational projects at home and abroad are supported by World Day of Prayer offerings.

Throughout 24 hours, church bells ring, noon whistles blow to stop traffic for prayers on courthouse or church steps; vigils are kept; newspapers, radio, T.V. and store windows make the people of the land aware that it is the World Day of Prayer. The service which is used is printed in Braille by the John Milton Society for the Blind and is used in 15 countries (5,000 copies). The day closes on St. Lawrence Island, Alaska, where many put off their fishing expeditions to attend the prayer service.

*Mrs. James M. Evans is the executive director of the World Day of Prayer, General Department of United Church Women, National Council of Churches of Christ in the U. S. A.

Echoes— *from Everywhere*

Hira Lal Honored On Birthday

NOVEMBER 9 was a big day in Takhatpur, India. We were celebrating the birthday of Dr. Hira Lal of Mungeli. He was the first Christian in this whole area and has been a wonderful influence. In the early days he visited the villages around Takhatpur and in many of them helped with the establishment of the church. He worked with the early missionaries of Disciples of Christ and became a self-made doctor. He has had a wonderful spirit through the years.

We invited two or three persons from each of our villages and other friends until there were more than seventy here for a dinner out under the trees. A meeting in the church followed, and it was interesting to hear the many fine witnesses concerning his life and work. One had become a Christian through his influence; another had been taken in as an orphan by him; and still another had learned much from his humble spirit of service. He was garlanded with many flowers.

We were very glad that Miss Leta May Brown could be here that day. A book on the life of Dr. Hira Lal and written by her recently came off the press. She showed him the book and let him hold it while he was here, but the real presentation to him was made the next day at Mungeli. His grandson, Dr. Bhusan Lal, is the doctor in charge of the hospital of Disciples of Christ at Takhatpur. Thus the good work continues.

—MISS ETHEL SHREVE

Takhatpur, M.P., India

Matrimonial Tea Held at Colegio Ward

This past year the large dining hall at Colegio Ward, Buenos Aires, Argentina, was the scene of the tenth Matrimonial Tea given by Mr. and Mrs. Samuel S. McWilliams, missionaries of Disciples of Christ.

The tea was attended by some sixty adults and forty children. Twenty-one of the couples Mr. McWilliams had either married or helped marry. Most of them were alumni or staff members of the institution.

—*River Plate Reflections*

Africans Have Legend About the Bokungu Tree

The Bokungu tree in Belgian Congo was very proud of itself. It had a large trunk with long limbs and beautiful lacy leaves. It became so proud that it began boasting.

One day it said to the earth, "You are just nothing at all! You never can rise up in the air. Why you are just plain ugly! As for me, I am beautiful. The birds like to come and build nests in my branches and sing in my leaves. Monkeys play among my limbs and hide from the noon-day sun within my foliage. But as for you, O earth, I just throw my worn-out leaves down on you and my old branches that are no longer of any use to me."

This went on for some time until the earth became provoked. One morning it said to the tree, "You claim to be so beautiful but where do you get all your beauty from except from me? If it were not for me holding you up and protecting your roots and giving you food, where would you be?"

But the tree would not listen to the earth, so Mother Earth decided to teach the Bokungu tree a lesson. She called her soldiers, the driver ants and the termites. She said to the ants, "Get to work. Dig the earth away from his roots." So the ants dug and made a large nest under the tree which removed all the dirt from the roots so they became dry. Then Mother Earth said to the termites, "Get to work and eat the roots."

So the termites began to eat the roots. Soon the leaves began to fall down; then the branches fell, one by one. The termites chewed them all up. Finally just the bare trunk was standing. Then a strong wind came and the once proud Bokungu tree fell to the earth.

—*Congo Cobwebs*

Evangelistic Team Visits Asuncion, Paraguay

From August 22 to September 5 the Protestant churches of Asuncion were hosts to a five-member evangelistic team from the Latin American Mission of San Jose, Costa Rica. During the first week, the team preached in four of the churches and in the Colegio Internacional. They also were heard over local radio stations until orders from the government banned all evangelical radio programs. Sunday night they preached in the open air at the Comunero Stadium in order to accommodate the crowd that wanted to hear them.

The following afternoon we were advised that we could no longer use the stadium, so we had to jam back into the largest of our small churches. The Paraguayan Protestants have been quite happy with the meetings. Every night there have been confessions of faith. The morning after the open-air meeting, a general in the army made his confession of faith. Perhaps he expressed the sentiments of many thoughtful people here when he said, "I am convinced that your faith is the only thing that can save our country!"

—BYRON SPICE

Asuncion, Paraguay

Missionaries in Jamaica Face Mountainous Problems

RURAL Jamaica has turned its face to the mountains. Of course our people dwell literally in the mountains, but our most mountainous problems are in the great range of moral and social and spiritual encounters.

The mountain of poverty is being faced by a gradual awakening interest in agricultural development. Here at Lawrence Tavern, located about fifteen miles north of Kingston in the midst of low-lying sterile sandy hills, we are learning that citrus, pineapple and many food forest permanent crops can be grown successfully to aid in the removal of mountain poverty.

Christian college, where fifteen acres of the poorest soil is the base of some of these agricultural experiments, is listed with the five secondary schools that have newly instituted agricultural courses. Most of our students come from farming families who have no hope nor pride in cultivating the soil. Agricultural education gradually evolving from experimentation and demonstration, particularly in soil conservation, will move some mountains in Jamaica.

Again, not only by teaching Christian stewardship of the soil, but also by emphasizing Christian stewardship in the family life, the church has accepted the challenging task of mountain moving.

Bringing a measure of unity to family life is an important part of our work in Jamaica. The mountainous barriers of inadequate religious training, unfaithfulness of parents and great lack of loving Christian witness in the home have been illuminated by the simplicity with which Jesus spoke of our loving Heavenly Father and of children as exemplary of the Kingdom of God. By promoting marriages and bringing the harmony of Christian character to the home, we hope to help move these mountains.

—EVERT C. MILLARD

Lawrence Tavern, Jamaica

In the photo below Evert C. Millard, right, stops to chat with a Jamaican couple. In the background are the mountains.

Situation in Thailand Demands Boarding Arrangement

"How can a Christian school get along without a boarding department?" Kru Malih's distress has been felt by all of us as we have contemplated the numbers of students who, poorly grounded in the Christian faith, drift so readily away from the church.

Various schools have tried to solve this problem in many ways. Always the solution for Christian schools in Thailand boils down to some variation on the boarding department arrangement.

In Nakon Pathom some students of the mission school of Disciples of Christ are living in crowded quarters with the families of their teachers, who transmit Christian faith to some in the more intimate life of the home. Most of the present Christian leadership in Nakon Pathom has been induced into faith through the years in the household of Dr. and Mrs. Percy Clark, pioneer British missionaries. The Cherryhomes family is keeping two small children who were recently orphaned by the death of their Christian mother. The Estoyes have another.

At Sam Yek it seems even more essential that some students who come from far villages should have the opportunity to board at the school.

—*Thailand Mission News*

Non-Christian Is Proud Of Degree from Bible Course

Recently I went to the house of our Municipal Secretary who is a Hindu. He had B.A., L.L.B., and V.P. after his name. I did not know what a V.P. degree was, so I asked him about it. He told me that as a Christian I should know that the letters stand for a Bible correspondence course conducted by a group of Christians. I can say that in spite of the opposition to the Christian missionary work there are many non-Christians who are studying the Bible.

—PETER SOLOMON

Damoh, India

In Memoriam

Mrs. Virginia Clark Brown, Nov. 18, 1954, Baltimore, Md. A most remarkable person. A room in First Christian Church has been dedicated to the memory of her husband, a missionary to India. Mrs. Brown was 99 years of age at the time of her death.

Mrs. Georgia Tyner Kizer, Nov. 8, 1954, Cincinnati, Ohio. An outstanding leader of Walnut Hills Christian Church and widely known and loved. She was a member of the board of directors of Unified Promotion at time of her death.

Mrs. Ora Stansifer Fry, Oct. 21, 1954, Walton, Ky. Devoted member of First Christian Church, Walton. Actively interested in all women's organizations of the church and faithful World Call secretary for many years. Age 83.

Missionary Worship Service

Theme: "Such Is Their Faith!"

MARCH

Fortitude: "Blessed is the man who endures trial."

HYMN: "Who is on the Lord's Side?" *(Christian Worship: A Hymnal,* 367.)

SCRIPTURE: Matthew 5:2-12

MEDITATION: We have heard the words of our Master and are reminded that Matthew himself must have heard Christ say: "Blessed are *those* who are persecuted for righteousness sake," and "Blessed are you when men shall revile you and persecute you and utter all kinds of evil against you falsely on my account." So it is not surprising to find James, who also followed Jesus, writing: "Blessed is the man who endures trial, for when he has stood the test, he will receive the crown of life." *(James 1:12)*

The teachings of the Beatitudes are held in high esteem in India by many, both Christian and non-Christian. Could it be that the call to endurance, the challenge, has drawn so many to this passage? Indeed, enduring faith is evident in the lives of those who have literally left all to follow Christ. Certainly no group has endured more for their faith than have the women of India.

Shayam Babini Bose, "Bibiji," as all lovingly called her, was matron in the women's Home in Kulpahar. She was born into an educated, well-to-do, orthodox Hindu family of good caste. At eight years of age she could read and write although she had not attended school. After her father's death, her family moved to Allahabad where her brother attended the university. An ox-cart filled with girls, which passed daily, attracted the mother's attention. On inquiry she found that the girls went to a mission school where they learned to "read, write, sew, and knit." Although the grandmother objected, the mother decided to send her daughter, strictly charging the child to learn nothing of the religion of the mission.

At the age of eleven she decided to become a Christian. Her teachers advised her to confess Christ before her own people. Fearfully she returned home and told her mother that she wished to become a Christian. Surprisingly, she was not punished but her Christian books were taken away, and her mother took her to another place where a Hindu *pandit* (teacher) taught her.

Three years later her mother died and Bibiji returned to her brother's home. Her Christian friends now urged her to become a Christian openly, but she refused to leave her brother. A series of crises—prolonged sickness, death, care of an infant niece, training of a child wife, the beloved niece widowed at sixteen—kept Bibiji from avowing her faith. Finally at the age of thirty-six she decided to delay no longer. She must leave by stealth. So, disguised in English garments, she left by train at night. She was baptized the following Sunday in Deoghar.

For some time she worked among the Hindu women who thronged the pilgrimage center near Deoghar. In 1908 she was called as matron to the Women's Industrial Home in Kulpahar. Here in the midst of the girls and women of this institution she made her most significant contribution to the Christian womanhood of India. By precept and example she inspired the girls to desire homes founded on Christian principles. She writes, "The Lord has shown me the way of service; he has given me many young girls to love and train." In the simple homes of India many rise up and call Bibiji blessed.

Sundari Bai witnessed joyfully for Christ. Hers was not a home of culture and ease. Her parents were Satnamis, believers in the True Name. She grew to young womanhood in a small village where her father, a peasant, owed certain duties to the feudal landlord of the village. Then came the missionaries, evangelists, and Bible women proclaiming the gospel of Jesus Christ. Sundari Bai and her husband, her parents, and several other families were baptized. This displeased the Landlord; so he set about to persecute the Christians. Men and women were beaten without cause; they were haled into court on false pretexts and harassed in many ways. Yet they continued to witness for Christ.

Following a period of training, Sundari Bai and her husband joined an evangelistic team. Throughout the area of Takhatpur, Mungeli, and Fosterpur this woman with radiant face bore witness to the peace and satisfaction which had been hers since she had become a Christian. The non-Christian women heard her gladly and wondered how they too might find this peace. She attended the *Christian* women's weekly meeting in Mungeli. During a pause she arose to tell these women also what Christ meant to her. Every one listened intently. Later one of the women present remarked: "How full of love were Sundari Bai's words today. Though she has borne persecution, her face radiates the joy she has found in following Jesus."

Just a few short weeks later Sundari Bai passed on to be with her Lord. Her ministry of witness did not last longer than four or five years, yet it was most effective. "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life."

PRAYER OF DEDICATION: Father, teach *us* also that to bear pain for truth's sake is to share in the sacrifice which Christ made for the redemption of the world. Amen.

—ANNA BELL COWDREY

N.B. See page 36 for pronunciation of Indian words.

For Adult Mission Study

MARCH

Theme

India, Pakistan, Ceylon

Ambassadors of Health

OF interest to program leaders: Dr. and Mrs. P. D. Sukhnandan's son entered the Christian Medical College at Ludhiana, Punjab, India, this fall. This college, like the one at Vellore, is sponsored interdenominationally. Disciples of Christ contribute to its support. It is also one of the World Day of Prayer projects.

Don't overlook Leta May Brown's book *Hira Lal of India—Diamond Precious* (Price, $3.00) as you discuss our medical work this month and mention Dr. Hira Lal. As his story and that of our Mungeli work unfold through the pages of this fascinating book you will come to love this fine old man and feel that you know him personally.

Life with a Medical Social Worker

Insight into the life of a medical social worker at Jackman Memorial Hospital is revealed in a letter by Marjorie Hill to her sister Marilynne.

"What a week this started out to be! I got up a little late Monday so was rushed to get ready for nursery school. Mondays I have a new assistant; have to give her enough instruction so she'll begin to get the things she should be looking for and learning. The kids behaved 'til right at the last, when they all went haywire! At that point Millie came to tell us about a Kotah family who want to adopt a girl, and to see Anjna, whom we think of for them. But before I got stuff put up and could talk with her, she had to dash off.

"So I made a quick trip around the hospital to see various patients—took books around, had a long talk with a T.B. patient whose baby is sick upstairs right now. Then when I got back to the house, there was a man who wanted us to take his two children. The mother had died the day before. Talked with him, then sent him back for the babies. Time for lunch—but I did get to talk with Millie about Anjna and make arrangements for the family to come see her.

"After lunch, another man, villager, wanting to know can we take a baby? So I talked to him, suggested he bring the child in, with the grandmother, for examination and teaching. It sounded as though they might be able to take care of the baby themselves, if we could help them a bit. Soon as I sent him off, here was the first man with his two to be settled in the hospital. Papers had to be signed. Then it was time to go see the other babies—and tea time. I forget what came after that!"

From Pakistan

"Pakistan is in desperate need of doctors, nurses, technicians. Before partition, that was all Hindu work, so it left a huge gap that will take a long time to fill," writes Mrs. Wilbur Palmer, our foreign correspondent, concerning health conditions in Pakistan. "Nursing really suffered," she continues, "for Muslims have looked down on the nursing profession as being one of the lowest things a woman could do, almost in the class of a prostitute. (This attitude comes from the shocking fact that women nurses attend men patients who are in bed!)

Groups interested in health are striving to overcome this attitude now. Mrs. Palmer says: "At the cinema (we have the one air-conditioned theatre in all Pakistan!), a nice ad is run for women to come forward to help their country and their own financial status by becoming nurses. World Health Organization has started a school of nursing here, so that's a beginning. Of course, women *do* take up medicine. Even here in Dacca there are women students in medical college. That is looked upon without a frown."

Village medical needs are appalling. A contributing factor to the high incidence of disease in villages is the common use of the dug tank. It serves as the village water supply, the bath house, the community swimming pool. Both clothes and cattle are washed in it! Add to these contaminations the menace of the water hyacinths which form a green, unsanitary scum on the tank water. Mrs. Palmer reports that Pakistanis are beginning to recognize the problem.

Loving care given these children in an Anglican mission in Pakistan will prevent their suffering the common health hazards of village life. Children under three years of age account for over half of the deaths in all of India and Pakistan.

—Photo from Mrs. Wilbur Palmer

For the Worship Leader

Miss Anna Bell Cowdrey, writer of this month's worship service on "Fortitude," makes her home in Indianapolis with another retired India missionary, Mrs. W. B. Alexander. They often entertain visitors with heartwarming stories of Indians they know and love. Miss Cowdrey worked at Kulpahar when Bibiji was there. (See worship service. Read Bibiji's *own* account of her life in Marilynne Hill's *These, Too, the Valiant.*)

Miss Cowdrey suggests this additional story for use in the worship service:

Another instance of high courage and faith is found in the life of Miss Susie Sorabji of Poona. Hers was a home of outstanding Christian leadership. Her parents had suffered the pains of ostracism and persecution and she too had the strength and constancy to live her faith. She was a teacher as her mother was before her. She faced her educational and social problems with the same gallant fortitude with which early in life she had faced physical weakness. She began her teaching in the school which her mother had established. Later she also established a school which she managed on co-educational and interracial lines. At that time this was a highly controversial departure from custom. The boys and girls who attended her school represented six separate religions—Jewish, Muslim, Christian, Hindu, Sikh, and Jain, and almost as many social and political outlooks.

Today in India there are men and women in places of high influence whose strength of character is due to the teaching of Miss Susie Sorabji.

A Pronunciation Guide

In the worship service pronounce Shayam Babini Bose *shy' ahm buh-bee' nee boce;* Bibiji, *bee' bee-jee;* Sundari Bai, *soon' duh-ree bye;* Sorabji, *soh-rahb' jee.*

All other names are found in *A Pronunciation Guide for Use in the Study of India,* a paper containing pronunciations of Indian names used in recent Disciples publications. One copy of this guide was sent to each Christian Women's Fellowship president with the winter issue of *Guideposts for Service.* Secure additional copies from Missionary Education Department, The United Christian Missionary Society, as follows: single copy, 3 cents postage; more than one copy, 3 cents postage, plus 1 cent for each copy ordered. Please send stamps with order.

Youth and Missions

"Pak Ding" School for M. K.'s*

Trains Converge on Dehra Dun

EARLY in March at the railroad station in Bombay a group of parents wave their children off to school. In the group are an American dentist and his wife; the G.M.A.C. manager and his wife (refugees from Rumania); the Indian owner of a printing establishment and his wife; an American Methodist missionary and his wife. In hundreds of stations all over India the same scene is enacted. From Bombay side, from the Calcutta area, from deep in the jungles of Madya Pradesh, from the Pakistan border, the trains all converge on Dehra Dun, where the railroad stops at the foot of the Himalaya mountains.

The children arrive in Dehra Dun wild with excitement, their tearful farewells forgotten in the joy of reunion and return to Woodstock School. At Woodstock these children receive an education which will make it possible for them to enter, well qualified, any college they choose in India, England or America. They live in dormitories supervised by capable and affectionate matrons. There is a school nurse on constant duty and a doctor at the near-by Community Hospital. The children keep remarkably well, but there are the inevitable childhood diseases; also there are occasional falls and broken bones. Woodstock is located on precipitous slopes some 7,000 feet above sea level, which makes playing tag a hazardous occupation. It also makes possible wonderful holiday overnight hiking trips.

Woodstock Acts as a Unit

Whatever Woodstock students do they do together. Most social activities involve the whole class. The favorites are all-day picnics and skating parties. The entire school cooperates in several affairs, chief of which are "Sale Day" and the annual track meet.

Each high school class has a major responsibility in the annual "Sale Day." The sale is a P.T.A. project designed to make money for special equipment needed by the school. The sale has helped to buy pianos and playground equipment, has framed pictures and cemented a skating rink floor as well as other things. The school goes en masse to St. George's School across the valley for the annual interschool track meet. Since the Indian boys play hockey and Woodstock plays basketball and softball (hoping to ease for the students the adjustment into American college life later), the inter-scholastic athletic competition is limited to track. This meet in November is one of the most important occasions of the year.

Every student participates in the religious life of the school. All attend chapel twice a week, whether their parents are Salvation Army personnel, foreign diplomats, business people, or missionaries. Whether their religious persuasion is Christian, Mohammedan, Hindu, Jewish or no religion at all, they share in a group worship experience. All take their turns at leading in Junior church; most participate in the Sunday evening age-level groups; no one is exempt from Bible study class.

Visitors Call It a Miniature UN

Woodstock students feel a passionate loyalty to their school. They learn early to feel themselves privileged because of the beauty which surrounds them. To quote from one of the school songs: "Northward there rise the snow-capped mountains; southward the Dun; westward the roads of old Mussoorie; eastward blue Tehri Hills." The students all love India, and through special courses offered by the school, they learn something of India's history and cultural heritage.

On the first anniversary of Independence Day, Woodstock presented a pageant depicting the long story of the coming of Independence to India. The pageant was written and directed by members of the faculty and enacted by the students. American, European and Oriental students participated with as much pride as did the Indians.

Children at Woodstock learn, in an effortless way, to live and work with peoples of different color, background, belief. Visitors often speak of the school as a "miniature United Nations," but this aspect of the school is accepted by the students as a matter of course.

When in June of 1954 Woodstock celebrated its centennial, a part of the program was the elementary school's operetta. To symbolize the cosmopolitan make-up of the school, the children threw into a large cauldron in the center of the stage flags of the countries represented in the student body. Then, as a climax, they drew out of the cauldron the brown and gold flag of Woodstock.

—MARILYNNE HILL

*Pak Ding—Woodstock slang expression meaning swell.

Scene from Independence Day pageant: Gandhi (center) was played by a faculty member. Nehru (standing) and the three women were portrayed by students. The photograph was taken and developed by a student of Woodstock School.

From Our Scrapbook on India

Yesterday . . . And Today

Dr. and Mrs. Lyman Jewett, two Indian Bible women, and an Indian pastor on New Year's Day, 1854, climbed a hill overlooking Ongole, South India, and held a prayer meeting. Not a single Christian was to be met in the area. Dr. Jewett, pointing to a particular spot, said, "Would you not like to see a mission station established there? There will come a day when Christians will be living in every one of the villages you see before you."

On New Year's Day, 1954, on the identical spot where that group met, now called Prayer Meeting Hill, missionaries and nationals assembled at dawn for a two-fold service, one in English and one in Telugu. Today on the spot to which Dr. Jewett pointed stand a mission station, schools, a church, and a hospital.

—*Christian World Facts* 1955

Sohni Learns to Tithe

Sohni, of the village of Lulliana, Pakistan, was once a snake charmer and sorcerer. He is now a Christian.

In a Bible course Sohni learned about tithing. When he sowed the seed for a pepper crop, a blight struck and the green peppers dropped to the ground. A second bloom appeared, and from the new harvest Sohni netted 500 rupees (about $150). Half of this money went to the owner of the field. From his Rs. 250, he gave Rs. 40 (over $12) toward a new church building that is needed by his congregation.

—*Christian World Facts* 1955

WORLD CALL NEWS ROOM

Christian Education Leaders Study Effectiveness of Program

ONE hundred and thirty Christian education leaders from churches of Disciples of Christ met Jan. 10-14 at Spring Mill Park near Mitchell, Ind., to participate in the first biennial meeting of the Christian Education Assembly. At the Assembly were representatives of the department of religious education of The United Christian Missionary Society.

Theme of the five-day conference was "The effectiveness of our teaching procedure." Through a concentrated study of this theme the participants were able to evaluate the curriculum and program of Christian education among Disciples of Christ. Also they were able to offer suggestions for the future direction of Christian education.

Chairman of the Assembly was Fred Helsabeck of Lynchburg College, Lynchburg, Va. Resource leader was Dr. H. A. Pflug of Eden Theological Seminary, St. Louis, Mo.

Nora E. Siler

Nora E. Siler, missionary of Disciples of Christ in Puerto Rico from 1905-1918, died on Dec. 13 at her home in Topeka, Kans. Services were held for her at Lawrence, Kans.

Miss Siler began her work in Puerto Rico in 1905 at the girls' orphanage in Bayamon. When the boys' orphanage was dedicated in 1906 she was transferred to that institution, and she spent the remainder of her term of missionary service there.

Upon returning to the United States in 1918, Miss Siler served for a short time with the College of Missions in Indianapolis. The remainder of her career was given to the teaching of college-level Spanish in a number of large institutions.

World Call Secretary

Mrs. Evylin Gribble, National World Call Secretary, took a winter vacation this year. Flying by way of London, Geneva and Rome, she arrived in Athens on Dec. 12 to spend Christmas with her son, Stokeley B. (Jimmie) Gribble. Jimmie is a member of the staff of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

Pension Fund

One hundred and sixty-six student ministers are now enrolled in a special Student Gift Membership Program provided by the Pension Fund of Disciples of Christ.

Under the program the member dues are paid for the ministerial students out of gift money if the student is classified as "full time" by his school and if the student church employing the individual agrees to pay the 9 per cent dues. The Pension Fund pays only 2½ per cent for the student; he pays the one-half per cent added under the Family Protection Plan.

The Pension Fund office reports that the communion offering received at the National Christian Missionary Convention in St. Louis last fall amounted to $178, the largest ever received from this source. The communion offering at the International Convention in Miami last October totaled $1,561.85.

Men's Work

Mr. McKinney

William McKinney, executive secretary of the department of men's work of the United Society, has been promoted to the rank of Colonel by the United States Air Force. Mr. McKinney served during the Second World War as a Lt. Colonel. This promotion during peace time to a higher grade is considered significant.

The Virginia Christian Men's Fellowship has called as its director Evans B. Wood of Denison, Tex. Mr. Wood was the president of the Texas C.M.F. for three years.

The state directors of men's work met in Indianapolis for a conference on Jan. 21-23. The laymen who serve as "Dollar-a-Year-Men" met on Jan. 23-25.

Missionary Register

Arriving from the Field:

Mr. and Mrs. S. S. McWilliams, missionaries serving in Argentina, arrived in the United States on Jan. 15 on regular furlough.

Miss Hertercene Turner, missionary in Mexico, returned to the United States early in January to begin a regular furlough.

Departing for the Field:

Charles Story will go to Mexico early this month. He recently completed his language study in Puerto Rico.

Mr. and Mrs. George Smedley, who have been serving in Paraguay, are beginning their work in Argentina this month.

Births

Three missionary couples announce the birth of children.

A son, Charles David, was born on Dec. 5 to Mr. and Mrs. Lloyd Tatlock, missionaries in Paraguay.

A daughter, Rebecca Carol, was born on Dec. 6 to Mr. and Mrs. Delbert Troxell, missionaries in Japan.

A daughter, Carole Celesta, was born on Dec. 16 in Japan to Mr. and Mrs. Howard F. Huff.

Washington Seminar

The Churchmen's Washington Seminar will be held on Feb. 15-18, with some thirty-five Disciples among the participants. Arrangements for the annual tour are being made for Disciples through the department of social welfare of the United Society. Sixteen communions join in the seminar.

Recovering from Illness

Dr. Hope Nichoson, medical missionary of Disciples of Christ in India, is recovering

CYF and DSF Leaders Hold Annual Conferences

The Disciples of Christ Student Fellowship Ecclesia Executive Committee and the officers of the International Christian Youth Fellowship held simultaneous meetings at Missions Building in Indianapolis this past December. Attending the planning sessions were Kenneth Henry, at right in photo, president of the DSF, and Paul A. Crow, Jr., president of the CYF Commission.

—Photo by Inabinett

Dr. Nichoson poses with an Indian friend.

satisfactorily from a coronary thrombosis. A report from Dr. Nichoson's friends in the field states that she had the attack while on an airplane between Karachi and New Delhi, on Nov. 15.

Dr. Nichoson was taken from the plane to a nursing home in New Delhi. After a week of medication and rest she was taken to Bilaspur. She arrived at the Mission on Nov. 24. Dr. Nichoson has been resting at Jackman Memorial Hospital in Bilaspur, following the advice of her doctors that she take a complete rest for several months before returning to her missionary duties.

Tours Foreign Field

Donald F. West, executive secretary of the United Society's department of India, Philippines and Thailand, will be in Thailand this month, conferring with workers. He will go to India at the end of the month, remaining there until late in March. He will return to the United States on Apr. 8.

Dr. West spent the month of January in the Philippines. While there he conferred with Disciples missionaries and met with leaders of the United Church of Christ in the Philippines. His itinerary took him into some of the remote areas of the mountain provinces served by Disciples missionaries.

Religious Education

A son, Robert, was born on Nov. 16 to Mr. and Mrs. Alex Mooty. Mr. Mooty is director of religious education for the state of Tennessee.

Gary Crone, husband of the children's worker in Illinois, died on Nov. 18 in Peoria, Ill.

"A Remarkable Achievement"

A Visitor Reports on an Interracial South African Conference

DISCIPLES of Christ in South Africa participated this past December in an interracial conference of church leaders which had as its theme, "The Extension of the Kingdom of God in Multi-racial South Africa." This historic meeting in Johannesburg, sponsored by the Dutch Reformed church, brought together white and non-white churchmen from the various denominations to face their common problems.

"Holding of the conference was in itself a remarkable achievement," writes Dr. Samuel McCrea Cavert, American Secretary of the World Council of Churches, who addressed the delegates on ecumenical aspects of the discussion. "Up to the present there has been no organ of consultation or cooperation among all these churches. The churches of different European origins—British and Dutch—have been sharply divided both in language and in policies and have had little contact.

"They also have been largely isolated from the churches of native Africans and of colored or mixed population. In view of these cultural separations this unhurried consultation is regarded in South Africa as almost a miracle."

Fears were voiced before the opening of the conference that discussions of the racial question might break up the meeting. Reports indicate, however, that frank exchange of views cleared the air and seemed to increase the delegates' respect for one another.

When white leaders of the Dutch Reformed church defended the policy of *apartheid*, or forced segregation, one of the most vigorous denunciations came from Basil Holt, representative of The United Christian Missionary Society in South Africa.

Replying to a Dutch Reformed delegate who suggested that the term *apartheid* should be discontinued in favor of some other word, Mr. Holt said:

"If a thing is fundamentally wrong it will not improve it to find a new name for it. If you bring a polecat into your house, the house will not smell any sweeter because you call it a Persian cat."

Basic Evil

He said that South Africa's racial ills rested on the basic evil that of a population of 13 million, about 10 million persons have no direct voice in their government.

In answer to a comment that there was nothing wrong in keeping white and black cows in different corrals, Mr. Holt said:

"On this particular farm all the hay is controlled by the white cows."

Among the results of the conference are these:

Delegates voted to maintain a skeleton organization on a permanent basis. The organization will be in the form of a continuation committee to promote closer cooperation among the nation's churches. Its main task will be to arrange a full-scale interracial conference at least once every three years.

Delegates also voted to ask the government to provide ten million pounds (twenty-eight million dollars) more annually for the social, economic, educational and industrial development of South Africa's non-whites.

The conference issued a statement calling "all Christian persons to regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another."

The conferees felt that, in view of the great divergence of opinion found here on the racial question, the agreement on this statement was a "triumph of unity in Christ." In effect, one observer explained, the delegates agreed to differ but to continue cooperating in the job of evangelizing the nation.

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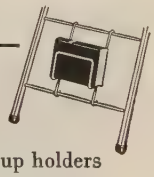

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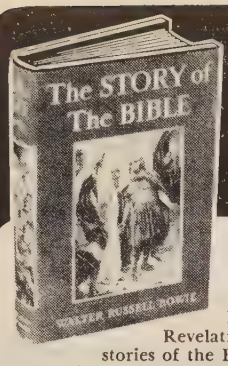

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Indian Leader Inspects Mission

A Visit from the Central Government's Minister of Health Proves to Be a Blessing to Disciples of Christ Hospitals

By KENNETH POTEE*

FOR more than a year we were seeking the presence of Rajkumari Amrit Kaur, minister of health for the central government, as a visitor to hospitals of Disciples of Christ in Madhya Pradesh, India. Early in 1953 we were so confident of her coming that several special cornerstone layings were arranged. When she was unable to come, these were carried out with lesser visitors taking the honors.

This past year, when we heard that she really was going to come, everyone was pleased, and we all looked forward to a real blessing. Such indeed was her presence in our midst. Between showers of rain she made the rounds at Mungeli, laying the cornerstone of a new building, inspecting our facilities for the care and cure of blindness, and ending with periods in the chapel and around the tea tables. Everyone was charmed with her generosity and Christian spirit.

Half way to Bilaspur she stopped her cortege of cars for a brief visit at the Takhatpur hospital. Visitors, patients and staff had waited patiently at the gate for her coming, and she made the occasion a short but memorable one. By the time Rajkumari arrived in Bilaspur, the evening hours were upon us. However, she came to a candle lighting service and graduation of the nurses of Jackman Memorial Nursing School and then participated in the Hindustani meal given by the nurses and staff. Her words of appreciation were spoken in great sincerity.

The following day she gave almost all of the daylight hours to the trip to the Pendra Road Sanatorium. Here she made such a thorough round of the institution, visiting each patient, that her followers, including various local and district officials, were exhausted at the end of the tour. She laid the cornerstone of the patients' recreation hall, a most needed addition to our equipment there. Following these visits—upon her return to Delhi—we have heard of further proof of her generosity. She sent back a gift of Rs. 3000 (rupees) for a shadowless lamp at Mungeli, Rs. 1500 for nursing equipment at Bilaspur, and Rs. 5000 toward the recreation hall at the Sanatorium. Surely her visit was an unmixed blessing to us all.

Visit from the Commission

A week later we had a visit from the commission which was established to look into the political activities of our missionaries and the charge that unfair inducements were being offered to those who were becoming Christians in our area. Experience elsewhere had shown us the logic of missionaries' not being present at the public inquiries. Instead, reliance was put entirely upon the testimony which our Indian Christians—both employees and lay people—would make. Our decision was fully justified by the results. Thus criticism from the general public acted as cement to bind the Christian community together.

One might have expected the contrary groups among our Christians to make themselves known; instead, there was a solidarity that surprised everyone. The criticisms expressed by the public were in some cases so fantastic and extravagant that they burst of themselves. Frank and sincere testimonies were given by many of the non-Christians who have long known us, so that the result of the inquiry was much to the good. They visited our hospitals and the Sanatorium, almost treading in the footsteps of Rajkumari. One of them commenting to a friend as they walked along the road was heard to say, "It is so easy to criticize, but what can one say when he sees the actual service that is being rendered in such institutions?"

*Mr. Potee is a missionary in India with The United Christian Missionary Society.

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Girls from Aguascalientes

Missionary Paints Portraits of Carmen, Elizabeth and Rebecca

By DIMPLE HEATHER*

I WOULD like to introduce you personally to our three Mexican girls at the Social Center of Disciples of Christ in Aguascalientes, Mexico. But since this cannot be done, I want to tell you about them.

Nothing gives us more pleasure here at the Center than the things which we do to help our "daughters," as we call Carmen, Elizabeth and Rebecca. They are three girls who have come to us from Christian homes. They live with us as part of the family, go to school and help with the work when they have time.

Carmen and Elizabeth are now in the third year of secondary school. Before they came here they were fortunate enough to have spent three years in the "Casa Hogar" under the direction of Miss Hallie Strange. As a result they had a good Christian background, and had learned many things about the home.

Rebecca Is Youngest

Rebecca is our youngest. She came to us last year at the age of thirteen. She is the daughter of one of our very faithful and sincere ministers, Arturo Aleman. Rebecca had never had the experience of living away from home before, but she is adjusting well. She has a sweet, Christian spirit.

The girls are very busy. Besides their school work they are taking piano lessons. We think that this will be a means of service when they go back to their churches. Carmen has already learned enough to play at church when she is needed. Their school day is hard, and they all have different schedules. The classes start at seven or eight in the morning and continue until eight or nine at night. Of course, they have vacant periods during the day when they can come home.

All Together at Noon

At our noon meal we are all together, so this is the time when we have our daily devotions. The girls attend all the activities of the church and take part in anything they are asked to do. It still comes a little hard for them, but they are learning.

Real discipline problems never occur with our girls. Of course, like all youngsters, they have to be guided into doing things the right way. Although they are Protestants in a Catholic community they have made many friends among the young people of the school.

Many times the girls bring their friends to the Social Center to play, and many times, perhaps, the parents of these friends do not know they are here in a Protestant institution. Our girls are not afraid to tell others that they are Protestants and to express their beliefs, so who knows how many little seeds are sown by them through these happy relationships?

We do not know yet what our girls will choose to do when they leave us, but we hope they will go back to their homes and be leaders in their communities, especially in their churches. We hope that our influence on them while they are here will make them want to be Christian workers. We hope that if they marry, they will be good wives and mothers, and will teach their children what it means to be a Christian. If they do these things then our time will have been well spent.

*Miss Heather is a missionary to Mexico with The United Christian Missionary Society.

Service for Peace

With the encouragement of the National Council of the French Reformed Church, a small movement called "Active Service for Peace" has been growing in France, a World Council of Churches report says. Young men volunteer their skills and services to travel about the country on motorcycles or jeeps to help small villages in any way they can.

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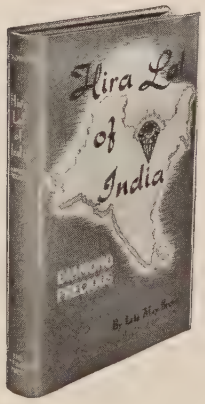

new books by UCMS Staff

HIRA LAL OF INDIA: Diamond Precious by Leta May Brown. The story of Dr. Hira Lal, a native Indian Christian who lived up to the meaning of his name—Diamond Precious. It is captivating reading from the incidents surrounding his birth to his fulfillment in God's service as a doctor of the soul and body. As background, the author (also a missionary) sketches the growth of a typical mission, recording inspiring spiritual achievement. ***$3.00***

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Aurora found a new life at the Friendship Mission, but she is among the fortunate. Now they are saying . . .

"There Is No More Room"

By J. RAYMOND MILLS*

YOUNG Mrs. Ayala looked at me shyly as she told me about Aurora, her daughter who had been coming to the Friendship Mission of Disciples of Christ in Asuncion, Paraguay.

"We've been awakened by the same question every morning," Mrs. Ayala said. Each day Aurora would ask her parents if she might go to the Mission.

"I've come to see what Friendship Mission is like and why it has become Aurora's whole life," Mrs. Ayala added. She said that the Mission had become a tool in their hands, since she and Aurora's father had begun to say, "You have to behave or you can't go to the Mission!"

It was the Sunday school that Mrs. Ayala wanted to see first. Her priest had threatened the whole family because the daughter and the little nephew attended the Friendship Mission regularly. "But there are so few agencies that are trying to teach children how to be good and kind," she explained, so she wanted her daughter to take advantage of such learning.

"Occupied" on Sunday

Mrs. Ayala explained that both she and her husband were "occupied" during Sunday school and church hour, and that was why they didn't come to Friendship Mission. We wondered if it could be that she was really afraid, or if perhaps she didn't know how to read and would be embarrassed in attending.

"And why can't Juan Angel enter the kindergarten?" she asked. "He is only three but he is oh, so smart!"

That brought to light one of our biggest problems. Why can't *everybody* enter the kindergarten? Our children are frugally fed, scantily clad and live in shacks or on the streets. Now that the Mission has come into being, they inhabit the playgrounds. That is almost heaven, but even the playground becomes less important when the kindergarten is in session.

Everyone wants to crowd into that lovely room—tiny tots, middle-sized brothers and sisters who have suddenly become solicitous of the smaller children in the family, and even the oldsters. It's too bad we don't have galleries from which to watch. The dolls and doll carriages seem to be straight from fairy land, the balls and puzzles never have been equalled, and during these cold days, warm milk and crackers must taste like ambrosia to all those in the class. Why can't everyone enter?

When it falls to the disagreeable lot of some of us to brush away the noisy onlookers, we find that some are not going to be removed without a struggle. Such a one is four-year-old Gloria Hallelujah who seems to be on her own most of the time. She claims she has no family and no one seems to know where she lives, but she wants to be one of the "children in

*Mr. Mills is a missionary in Paraguay with The United Christian Missionary Society.

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heaven" and to "stamp around to the pretty music" that is played in the class. Already we are finding that we've outgrown some of our quarters and that we're saying, "There is no more room."

Some Room Left

But we still have room in the church services and Sunday school classes. We are so delighted to have Miss Ermelinda Rodriguez from our Peru church helping us. She teaches the beginners department and takes charge of the littlest tots during church service. It was difficult to create a worshipful attitude in church with the boys climbing up to the platform to look at the lights or lying on their backs munching hard-tack as boisterously as they could while they waved their feet in the air. We are learning now, little by little, what it means to worship God and have communion with him.

Lay Conference

Disciples Missionary Helps Plan UC Institute in the Philippines

AN institute for lay leaders and church workers of the Claveria Church District, the United Church of Christ in the Philippines, was held recently. It was attended by laymen, lay leaders and church workers making a total attendance of forty-two coming from the five churches covered by the district.

Canuto Batoon, financial secretary of the Northwest Luzon Conference, and Hubert Reynolds, missionary of Disciples of Christ and auditor of the Northwest Luzon Conference, worked hard on preparations for the institute.

The teaching staff of the institute were Canuto Batoon, stewardship, evangelism and simple book keeping; Alfredo Ladia, basic Evangelical beliefs, Philippine church history and history of the Reformation; and Hubert Reynolds, the local church and missionary field.

—*Philippine Christian Advance*

Year Book Ready

THE 1954 Year Book of Disciples of Christ is ready for distribution. This book, the largest ever published, contains the usual statistical information concerning local churches of Disciples and the cooperative agencies. In addition there is a reference section in the front of the book containing answers to questions frequently asked about cooperative work.

The "new and different" 1954 Year Book is available from the office of the International Convention of Disciples of Christ, 620 K. of P. Building, Indianapolis, Ind. The price is $3.00 for the paper-bound edition and $5.00 for the cloth-bound volume.

Ecumenical Institute

THREE summer courses will be offered this year at the Ecumenical Institute in Bossey, near Celigny, Switzerland. The courses will be for missionaries on furlough, theological students and laymen.

The course for missionaries will be held from June 1-15 under the leadership of Prof. Hendrik Kraemer, director of the Institute. The course for theological students will be offered from July 18-August 8, and the course for laymen will be held from August 10-22.

Information about these summer courses or the regular semester courses is available from the American correspondent of the Ecumenical Institute, W. K. Du Val, World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

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By Doris Clore Demaree. Written to accompany the above manual, this pupil's reading book has stories, poems, two-color pictures, history of Disciples of Christ, and basic beliefs: What Protestants believe about God, about Jesus, baptism, etc. Also, a fine book to give to children who have just joined the church. 40 cents

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Book Chat

(*Continued from page* 20)

IF one is willing to take account of the Episcopal bias and the defense of the creeds, W. Norman Pittenger's book on *Christian Affirmations* is excellent. His discussions of salvation, prayer, immortality and worship are succinct and helpful. The section of the book dealing with the nature of worship is exceptionally valuable. The last section dealing with our faith is a ringing challenge to accept, not a sentimental belief in "the brotherhood of man and fatherhood of God" but an actual living faith in a reigning God of love and authority. Neither will a humanitarian Christ suffice. He must be the Lord of Life, the Son of God, the head of the Body of Christ. The material of this book was a product of a series of parish talks at Trinity Church, New York.

OUR Easter season frequently demands talks and sermons on the seven words from the cross. A little book of seven essays by Leslie Badham called *Love Speaks From The Cross* is unusually good. The thesis of the book is that all of the words from the cross were conditioned by love. The titles are Love in Action, Love Unconditional, Love's Responsibilities, Love's Extremity, Love's Priorities, Love's Consummation, and Love's Surrender.

Books Mentioned in Book Chat

LOVE IS ETERNAL, by Irving Stone. Garden City, N.Y. Doubleday & Co. 468 pp. Price $3.95.

GUIDE TO CHRISTIAN LIVING, by Otto W. Heick. Philadelphia. Muhlenberg Press. 229 pp. Price $3.00.

THE ART OF CHRISTIAN LIVING, by Lawrence McCafferty. New York. G. P. Putnam's Sons. 171 pp. Price $3.00.

FAITH AND BEHAVIOR, by Chad Walsh and Eric Montizambert. New York. Morehouse-Gorham Co. 188 pp. Price $2.75.

CHRISTIAN AFFIRMATIONS, by W. Norman Pittenger. New York. Morehouse-Gorham Co. 160 pp. Price $2.50.

Book of the Month

REVOLUTION IN MISSIONS, by Willis Church Lamott. New York. The Macmillan Co. Price, $3.50.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *Revolution in Missions*. This book was chosen for February reading by Riley B. Montgomery, president of the College of the Bible, Lexington, Ky., and president of the International Convention of Disciples of Christ.

Commenting on the book, Dr. Montgomery says:

"Dr. Lamott reveals in an interesting and penetrating manner facts which every American Christian should know about the new world church. He unfolds a thrilling and stirring story of how the program of Christian missions has resulted in a world Christian fellowship. This fellowship has resulted out of a partnership of the Christians of the West with the Christians of the East. He says, 'It has gradually dawned upon us that the Christians of the West

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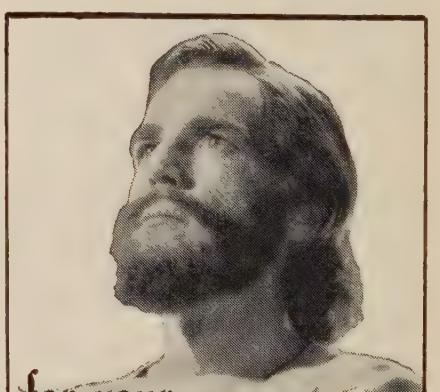

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cannot evangelize the world through their own unaided efforts. We can assist, it is true, but the major impetus and personnel for evangelization must come from the people themselves.'

"This volume should have unusual interest and should be of great help to Disciples of Christ for two main reasons. First, the missionary movement has developed from the separate missions started, guided and supported by the various denominational bodies in the non-Christian lands to united churches in other lands. 'The consciousness of the unity of Christians of the world was a slowly dawning light that grew upon men's sight in the midst of the darkness and confusion of the Second World War.' However it may have come, this achievement of union by the churches established by denominational effort is the realization and fulfillment, in part at least, of the hopes, the dreams and the prayers of Disciples of Christ for Christian union.

Validate Claims of Disciples

"These united churches validate the vigorous claims of Disciples of Christ for one hundred and fifty years that Christ intended his church to be one. The answer to our prayers may not be coming as we had intended or expected.

"Second, Disciples of Christ are faced with the unavoidable and inescapable decision as to whether they will welcome with rejoicing the presence of united churches and will give them sacrificial and continuous support as these churches gird themselves to evangelize their countries and make them Christian. This volume by Dr. Lamott is as timely for Disciples of Christ as the dew and sunrise of tomorrow morning. It documents the 'strategy of world missions' of The United Christian Missionary Society and the 'Report of the Commission of Friendly Inquiry' to the Philippines and Japan."

(Note: See Editorial, page 5, January WORLD CALL)

Publications Received

THE WORLD OF ALBERT SCHWEITZER. A Book of Photographs by Erica Anderson. Text and captions by Eugene Exman. New York. Harper and Brothers. Price $5.00.

THE SEPTUAGINT BIBLE, In the Translation of Charles Thomson, as Edited, Revised and Enlarged by C. A. Muses. Indian Hills, Colo. New York. The Falcon's Wing Press. Price $6.50.

THE GOSPEL OF MATTHIEW, Vols. One and Two, Harper's Annotated Bible Series. New York. Harper and Brothers. Price 75c each.

GALLANT WARRIOR, by Helen R. Mann. Grand Rapids, Mich. Wm. B. Eerdmans. Price $3.00.

HONEST ABE, by Harry Albus. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. Price $1.00.

BOYS AND GIRLS OF ZUNI TOWN, by Marian M. Schoolland. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. Price $1.00.

DELIVERANCE FROM FEAR AND FROM SICKNESS, by Oral Roberts. New York. Doubleday and Company, Garden City Books. Price $1.00.

RACE AND RELIGION, by C. G. Campbell. 50 Old Brompton Road, London SW 7, Peter Nevill Ltd. Price 15s, or approximately $2.30.

Audio-Visual Suggestions

CHILDREN AND THE CHURCH is a new set of sound filmstrips on the Christian education of children. They have been pre-

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With the March-April issue, The Upper Room reaches its Twentieth Anniversary. Its amazing circulation of 3,000,000 copies per issue is a phenomenal record among religious periodicals. Published in 29 separate editions and 24 different languages and Braille, its world-wide popularity as a daily devotional guide is evidence of the outstanding devotional content of each issue. Its contributors represent a cross section of the Christian religion today, and it is not surprising that the combined work of such writers should meet an unprecedented demand among Protestants of all faiths . . . that all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship . . . that 65,000 churches supply it regularly to their congregations.

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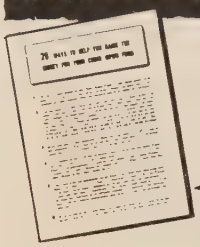

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pared to help parents and workers do a better job in cultivating the spiritual growth of children. The filmstrips are titled, (1) Goals of the Church for Children, (2) The Church Plans for Children, (3) The Nursery Child and the Church, (4) The Kindergarten Child and the Church, (5) The Primary Child and the Church, and (6) The Junior and the Church.

These filmstrips were produced interdenominationally through the Department of Children's Work and the Department of Audio-Visual and Radio Education of the National Council of Churches. The sound is on 6 records (10 inch, 33 1/3 rpm microgroove.) Filmstrips are black and white.

Sale price for the set (including handy carrying case) is $49.50. If purchased separately the filmstrips are $10.00 each. *Rental $2.50 each.

Visiting Friends in India is a new silent filmstrip about the children of India. It was prepared for use with children's groups. Color, 68 frames, rental $1.50. (Sale price $5.00.)

(The filmstrips listed on pages 45 and 46 are available for rental from The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind.

*Filmstrips may be purchased through the Christian Board of Publication, Beaumont and Pine Boulevard, P. O. Box 179, St. Louis 3, Mo.)

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"4-H" in Paraguay

Girls at Coronel Oviedo Learn The Fine Points of Homemaking

IN November, 1951, a women's group was organized to sew for some needy people of the congregation of Disciples of Christ in Coronel Oviedo, Paraguay. After the sewing was completed it was decided to continue with the meetings. But every first Saturday after that was either a rainy day, or the temperature was too hot or too cold! Sometimes the women just forgot that there was to be a meeting. So the meetings stopped.

We began to think of the many possibilities for service offered through a girls' club. But it seemed that our four children, including three active boys, and household duties would make it impossible to do the work required. On December 16, 1953, however, four young ladies met in our home to discuss the forming of the club. The first meeting was held on January 22 this past year. Six girls were present.

Since that time another girl has been coming and others are wanting to become members. Limited space makes it inadvisable to increase the present membership.

Our aim is to teach the girls about the fundamentals of nutrition and the preparation of new foods. We also help them learn how to improve rustic kitchens and enjoy the fellowship of the club. They also learn to wash and set their own hair and they absorb perhaps a bit of home nursing and the rudiments of hygiene.

The main subject is sewing. The painting of a dishtowel with textile paints thrilled them, and now they are asking to paint blouses and skirts. Each meeting is closed with a lesson from the scriptures, a short talk and a prayer.

Until the rainy weather arrived we have had perfect attendance, but now walking a long distance is out of the question. The enthusiasm of the girls is very encouraging. We have been trying to find an appropriate name but as yet have had no success. "4-H" does not fit in Spanish!

—Anna Mae Adams
Coronel Oviedo, Paraguay

Unesco Wins Support

Because organization leaders kept it from debate at the 1954 American Legion national convention, reports Worldover Press, not much has been heard of a fine report on Unesco made by a committee of five well-known Legion members after careful study.

Various posts had joined the hue and cry set up against the UN Educational, Scientific and Cultural Organization, but the report, generally favorable to Unesco, forthrightly exposes the attacks by such groups as the American Flag Committee, and recommends that the Legion accept an invitation to join the American Unesco Commission. Signers of the report are Ray Murphy, chairman; William G. McKinley, Paul M. Herbert, Gordon L. Kidd, Jacob Ark, and Mrs. Harold S. Burdett, vice-chairman.

A Step Forward

New Clinic Building at Hope Hospital Is Formally Opened

By RUTH LESLIE*

HOPE Hospital in Aguascalientes, Mexico, took another step forward in its development last year with the dedication of a new small building for a clinic. The doctor at this hospital sponsored by Disciples of Christ had been receiving outpatients in a tiny room off the nursery. The people sat in the hall or on the porch to await their turn. It made much congestion and confusion, especially for patients in private rooms on the first floor.

Some time ago a church in Texas sent to Hope Hospital a special gift of fifty dollars a month for several months. This was the beginning of a fund to build a little three-room clinic in a corner of the hospital lot facing the street.

Other funds and gifts supplemented this initial gift, until this past year we were able to build and furnish the annex. It has a good sized waiting room, the doctor's office, a lavatory and another room which we call *el descanso* (resting place). It is a room where relatives may wait with the body of a patient who has died until the funeral agent comes. On a Tuesday afternoon this small building was dedicated to the service of God and to the service of the people of Aguascalientes and its surrounding area. It was a beautiful but simple ceremony. The street door was opened to receive the public at four o'clock.

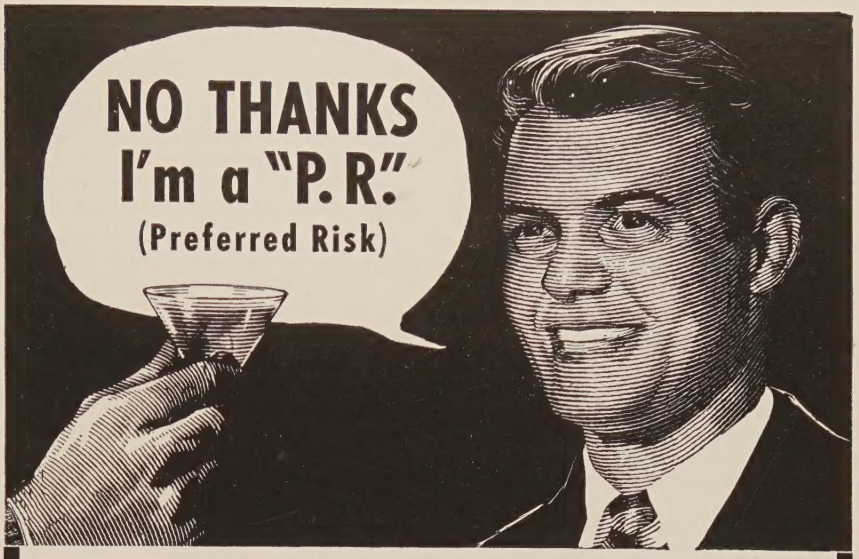
Invitation Published

An invitation to doctors and people of Aguascalientes was published in the local paper that morning. The visitors found on the table in the waiting room literature on health and interesting magazines and religious tracts. An inspection of the new building brought "oh's" and "ah's" from them as they admired the new rooms attractively furnished and artistically arranged. The furniture was the gift of some people from Tulsa, Oklahoma, sent to their Missionary Link, Miss May Wilson.

The program began with a piano solo by Mrs. Paul C. Kepple. I followed by speaking a few words in my capacity as president of the local hospital board. I spoke of the growth of the institution since its founding in 1942. Hope Hospital began as an institution prepared to care for five patients; it had five old cots, five small second-hand tables and chairs, no operating facilities, no dishes, and only one two-burner oil stove for both kitchen and delivery room. Now it is an all-equipped hospital of thirty beds, with a complete operating room and fine maternity center.

During this program we did homage to Miss Pearl Gibbons, who retired last June after thirty-six years as a missionary with The United Christian Missionary Society. The last eleven years of this service she gave as administrator of Hope Hospital.

*Miss Leslie is a missionary to Mexico with The United Christian Missionary Society.



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Here and There . . . With *World Call*

Dear World Call Reader:

When *Dr. Dwight E. Stevenson* was teaching at Union Theological Seminary in Manila last year, he wrote *Donald West* of the foreign division of The United Christian Missionary Society, "I am beginning to believe that World Call is read more over here than it is in the States. Folk at home send their copies over when they have finished with them. Our people can afford to buy very little that is published because their budgets will not stretch that far." You remember, I wrote you some time ago how appreciative our Philippine brothers were of gift subscriptions which had been sent them.

If Dr. Stevenson had been with me in South Carolina recently, he might think World Call is read more there than anywhere. Of course, Disciples are not as strong numerically in South Carolina as in some sections, but they are certainly strong for World Call. I was there for their state convention and I heard nearly as much from the South Carolinians about World Call as they heard from me. Incidentally, it was all good.

Further proof of the high esteem in which World Call is held came in a letter from *Mrs. H. J. Pickett,* Texas state World Call secretary. She sent such an interesting account of a World Call banquet held at the Texas Christian Women's Fellowship retreat. Several World Call secretaries were there, so Mrs. Pickett had them "poll" all the women for suggestions for any additions or changes which might improve World Call or make it more useful in their work. "Do you know," she wrote, "there was not a single person there who wanted World Call changed in any way!"

Of course, the editors are always thinking of ways to improve World Call—ways the average person would never think of. Certainly, I would not. For instance, for the last few months World Call has been printed on a better quality paper which reproduces pictures better. Had you noticed? Probably not, but it increases your reading pleasure even though you may not be conscious of it. You just know that you enjoy looking at the pictures in World Call. Of course, they are interesting to begin with; but no matter how good a picture may be, you will neither enjoy it nor fully appreciate it if it is not well reproduced.

Other improvements will be made as time goes on, but I cannot think of any drastic changes I would like to see made, can you? Like the Texas women, I am pretty well satisfied with things as they are, and, not being an editor, I can afford to be.

My only source of dissatisfaction stems from those good people who do not read World Call and so do not know what they are missing. However, their number steadily decreases, and that is a source of real satisfaction.

Sincerely,
Evylin R. Gribble
National World Call Secretary

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1954 to November 30, 1954 Compared with July 1, 1953 to November 30, 1953

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1953-54	1954-55	1953-54	1954-55
Churches	$374,978.73	$415,671.37	$81,887.74	$98,491.16
Sunday schools	47,719.29	53,171.77	3,507.33	4,750.28
Christian Women's Fellowships	240,855.12	278,047.89	6,880.13	6,715.42
Guilds	9,444.93	10,096.31	285.80	403.00
Youth Groups	16,649.93	21,139.05	510.69	441.36
Children's Groups	2,121.23	2,409.12	632.50	594.49
Individuals	5,657.23	5,388.35	11,410.38	21,094.49
Grand Totals	$697,426.46	$785,923.86	$105,114.57	$132,490.20
C.W.F. and Guild Totals	250,300.05	288,144.20	7,165.93	7,118.42

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
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Last Column

Follow the Leader

THE ability to reason and to make deductions from evidence is one of the distinguishing marks of the human race. At times, however, it appears that people are relying less upon their own reasoning and more upon the judgments made for them by others.

Recently a television station in a large midwestern city suspended operation for a few hours. While this station's channel was a "blank" on local TV screens some 15,000 viewers telephoned the station to ask if their sets were out of order. All these worried viewers would have needed to do was turn their sets to another local channel. They would have learned that the other stations were operating on schedule, and they would have saved themselves from needless worry.

———

When a great fire swept over a western city some years ago, all the chimneys built by a firm in that city were standing when the flames had been extinguished, while other firms had no erect chimneys to display. The standing chimneys soon bore an inscription, saying, "This chimney was built by Blank and Company, who are still doing honest work for their customers."

—*The Expositor*

———

The Way to Peace

A city man bought a farm. When he went out to look at the line fence which had been the source of much quarreling, the neighboring farmer said, "That fence is a full foot over on my side."

"Very well," said the new owner; "we will set the fence two feet over on my side."

"Oh, but that is more than I claim," stammered the surprised farmer.

"Never mind about that; I would much rather have peace with my neighbor than two feet of earth," said the man.

"That's surely fine of you, sir," replied the farmer, "but I couldn't let you do a thing like that. That fence just won't be moved at all."

The next time you have a dispute about rights, surprise your adversary by giving him more than he asks, and realize the joy of the turning.

—*Friendly Chats*

———

A salesman stopped at the house and tried to sell Grandpa one of the hearing aid devices.

"Don't need it," Grandpa said. "I hear more now than I can understand."

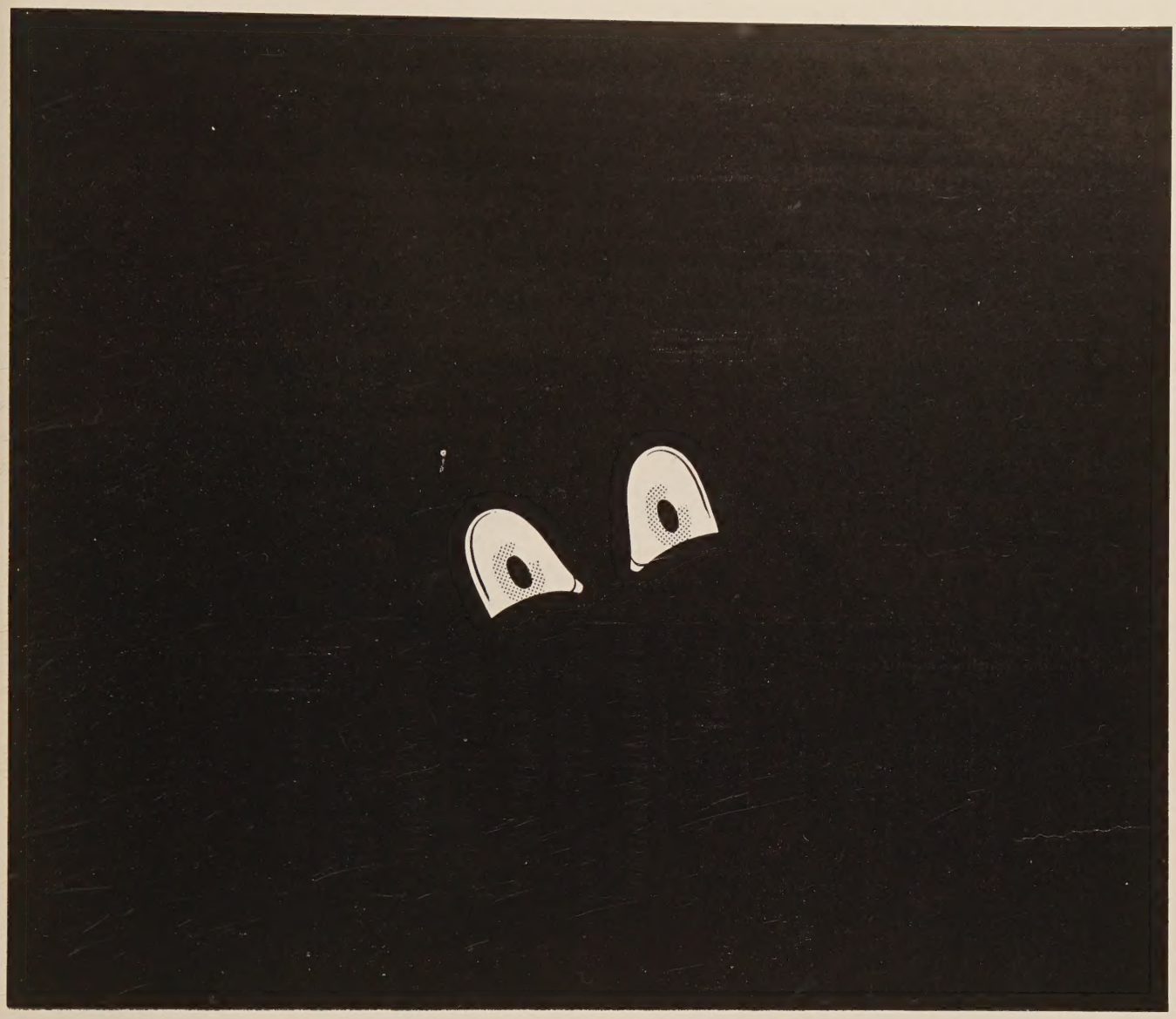
—*Biblical Recorder*

———

An Emeritus God?

Gerald Ensley makes the penetrating observation that "with thousands penicillin has replaced prayer; the psychiatrist has edged out the priest; techniques of self-help have outmoded worship. God has become an emeritus to our society."

—*Cincinnati Enquirer*



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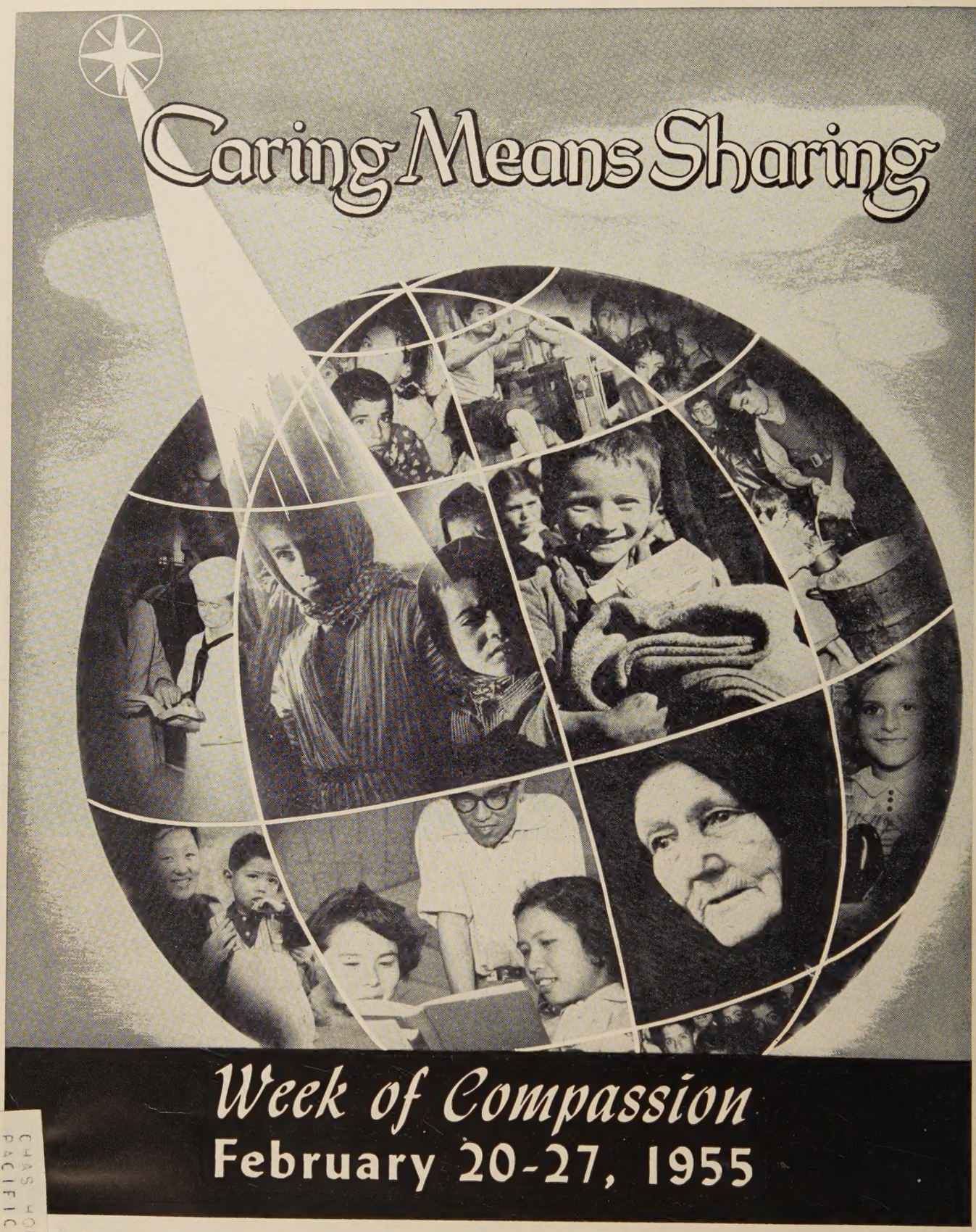
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